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ON
ZOROASTRIAN TRADITIONS, CUSTOMS & CEREMONIALS

by

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LORD ZARATHUSHTRA

Called by the Ancients
"Paigambare Ramzgu"
or — the most mystical Prophet

(See page 53)

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LORD ZARATHUSHTRA

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ARDVISUR ANAHITA

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ARDVISUR ANAHITA

THE GREAT ANTIQUITY OF ARDVISUR WORSHIP

The worship of Ardvisur, the "crystal-clear-pure" (or Anahita) is very ancient amongst the Iranian Aryans.

We learn from para 21 – Karda 6 – of Aban Yasht that King Hoshang or Hoshiangh amongst the Peshdads performed this worship. At that time, our Iranian forebears were living in the North Polar regions and the period of Hoshang or Hoshiangh's Pardhatship can be fixed on astronomical grounds as that when the vernal equinox used to fall in the third quarter of Purva Ashadha or Gosh (Druvaspa) between 18,668 to 18,429 B.C.

According to Spiegel, it was performed on the top of a mountain. Ervad Kavasji Kanga says it was at the foot of a mountain called Albaruz, though the para 21 in question does not mention any such name. It is clear from the following two paras 22 and 23 of Karda 6 that Hoshang or Hoshiangh worshipped Ardvisur as a female Yazata or angel. The question then arises, what does this female angel represent or of what is it the presiding genius?

WHAT DOES ARDVISUR REPRESENT?

According to para 6 of Aban Yasht, Ahura Mazda Himself created it; and according to para 7 read with para 4, it proceeds outwards from Him and spreads out in all directions and extends to all parts of *"Zariya vaiooru Kashiya"*. This *"vaiooru*

Kashiya", as shown by Kaviraj Shri Khabardar means according to the root meanings of the words "*Vauru Kash*", all the Space within the band of the Ecliptic.

In para 90 of Aban Yasht, it is stated clearly that Ahura Mazda did not create and did not set in motion the flow or current of Ardvisur "on earth", but He created it somewhere in Space somewhere near the Sun.

According to para 4, Ardvisur Anahita energises and prospers or makes to thrive all those parts of space where it spreads, that is to say, it is the great energising or Creative Energy of God to be found everywhere in Space.

In para 3, it is spoken of as a river which on account of its flow or current in Space is a correct metaphorical description. This river is again said metaphorically to rise in the mountain known as Hukairya and flow into Vourukash. The connection of Hukairya with Vourkash clearly shows that it has nothing to do with any terrestrial mountain. It is clearly a metaphorical mountain in Space.

THE VIRTUES OR BENEVOLENT QUALITIES OF ARDVISUR

According to para 2 of Aban Yasht, Ardvisur Anahita purifies the semen in males, the wombs of women, helps pregnant women in parturition and safe delivery of children and fills their breasts with the requisite quantities of milk for the nourishment of their offsprings. All these are qualities which are to be expected of God's Creative Energy.

In view of all these little points concerning the creation, location and effects of Ardvisur Anahita, it can only be understood correctly as referring to or representing God's Creative Energy in nature which flows freely everywhere in Space as is confirmed

so splendidly by modern science, particularly through that of interstellar physics.

ZARATHUSHTRA'S GREATNESS

It speaks volumes for the deep and exceptional knowledge of Holy Zarathushtra in matters pertaining to the invisible world or worlds of Spirit. He fully deserves the title of *"Paigambare Ramzgu"* (or the most mystical of Prophets) given to him by the ancient world. Incidentally it also confirms the belief that he must have given the benefit of his vast and exceptionally deep first hand knowledge of the visible and invisible worlds in parts of his teachings other than the Gathas. Our scholars would therefore indeed do well to carry out intensive research for this well-hidden treasure with the aid of the great truths revealed by modern Science AND SPIRITUAL PHILOSOPHY* and not in the dry and obscure light of philosophical punditry.

* The principles and postulates of Spiritual Philosophy have been discussed in Section II of the author's main work, *The Mysteries Of God In The Universe.*

ASHISAVANGH YAZATA

ASHI VANGHUI AS THE CREATIVE & SPIRITUALIZING FORCE IN MAN

Just as Avan Ardvisur Banoo represents the female angel presiding over the Creative Energy of God, Ashisavangh Banoo represents the female angel presiding over the Creative and Spiritualizing Energy of man. She is the Kundalini Shakti or Serpent Fire residing in every human being. This is indicated for one thing by the use of the word *"perethviram"* in the first para of Ashisavangh Yasht. *"Vir"* in Sanskrit means a brave and strong warrior and also sometimes "fire".

When aroused and directed through all the Chakras or Vortices of Energy in the invisible bodies of human beings and diverted finally to the highest or Brahma Chakra, this Serpent Fire converts an ordinary man into a Divinely Conscious Soshiyant.

ITS DEVELOPMENT & CONTROL THROUGH CONTROLLED DIRECTION OF PRAN OR VITAL ENERGY IN THE VISIBLE & INVISIBLE BODIES OF MAN

The development and control of these 'Chakras' are elaborately explained in the method of Raj Yoga e.g. by Patanjali. Without going into details, it may be explained that this Yoga is based upon the control and direction of Pran or Vital Energy first in the various parts of the physical body through the control

of the various voluntary and involuntary nerve centres through the control of breathing and the consequent control of the respiratory nerve centres.

This control and direction of Pran in the physical body ensures perfect bodily health and mental equipoise, and therefore courage and a sense of unruffled happiness — all qualities which are enumerated in the first para of Ashisavangh Yasht, as belonging to Ashi Vanghui.

This control and direction of Pran can then also be extended to the invisible bodies of man and that would necessarily involve the control of the different "Chakras" or Centres of Force in these invisible bodies.

The goddess who presides over the whole process of the development of the latent psychic faculties in man *ALONG THE CORRECT LINE OF SPIRITUALITY, through the control of the different 'Chakras' is Ashi Vanghui.*

That is why in the very first para of the Yasht dedicated to her, she is spoken of as being the possessor or owner of *"Khanat Chakhram"* or scintillating circles or vortices of light. This apellation clearly shows that Ashi Vanghui can be identified with the Kundalini Shakti or the Serpent Fire.

That is also why at the end of the second para, it is said that he who adores her with the gifts of the ritual adores Mihir Yazata, the Presiding Genius of All Lights whether of the visible or invisible worlds.

Again that is why in these first two paras, she is said to bestow upon her virtuous adorer all the gifts and high mental, moral and physical qualities which belong to Soshiyants.

THIS YOGIC PROCESS IS ONE OF THE TRANSMUTATION & SUBLIMATION OF THE BASIC HUMAN SEX ENERGY INTO DIVINE OR SPIRITUAL ENERGY.

It is this Kundalini Shakti or Serpent Fire which the Yogic aspirant makes use of to conquer and control one by one the different 'Chakras' in the invisible bodies, starting from the lowest or Muladhra which is situated opposite to or in front of the pelvic plexus. The Yogi's whole process may be described as one of the transmutation and sublimation of the basic human sex energy into Divine or Spiritual Energy. That is why so many rigorous preliminary disciplines are enjoined upon the aspirant in Raj Yoga, all bearing upon the purification and strengthening of character and mind. That is also why in para 54, Ashisavangh Banoo clearly lays down the classes of males and females and the age groups which should not attempt this Yoga with her through the necessary ritual.

In para 2 of the Yasht, Ashisavangh Banoo is described as the daughter of Ahura Mazda and the sister of the Amesha-Spentas. This relationship is amplified and extended in para 16 which says that not only is Ahura Mazda her father, but Spenta Armaiti is her mother and that Sarosh, Rashne and Mithra are her brothers and that Mazdayasni Din is her sister.

HOW ARE THESE RELATIONSHIPS TO BE EXPLAINED?

Ahura Mazda is the Primal Creative Force and Spenta Armaiti stands for Piety which is the state of True Humility of Mind in which all "Ahankar", that is to say, all sense of "I", "ME and Mine" is completed obliterated and lost in Complete Self-Surrender to the Will of God or Saroshem Mazdai spoken of in the Ahunavaiti Gatha in Yasna 28,5. It is through such Piety that Ahura Mazda or the Primal Creative Force gives birth to Ashi Vanghui or Ashisavangh Banoo and sets the Serpent Fire into action.

This not only explains how Ashi Vanghui is born of Ahura Mazda through Spenta Armaiti but also explains how Sarosh (or True Faith and Self-Surrender), Rashne (or firm and unshakable Integrity), and Mithra (or open, unfailing Justice as dictated by the light of all the Invisible Worlds) result from a combination of the same two Forces, as well as Daena (or Conscientiousness and True Religiousness). All these great moral qualities are the offsprings of True Humble-Minded Piety in combination with the Primal Creative Force, and form an integral part of the great moral qualities, strength and prowess of a Soshiyant.

THIS IS IN CONFORMITY WITH GATHA AHUNAVAITI YASNA 32,2.

Holy Zarathushtra is pre-eminently the Prophet of Righteousness or Asha, and the Soshiyant's or Raj Yogic attainment of Righteousness through Spenta Armaiti as explained in Ashisavangh Yasht is perfectly in conformity with what Holy Zarathushtra taught in the Ahunavaiti Gatha, Yasna 32,2 in the words of Ahura Mazda Himself, viz:—

"Close-knit to glorious Asa, Armaiti,

The Holy Guardian of Your inmost Faith,

We choose for you; hold ever fast to Her".

THE GREAT ANTIQUITY OF THE WORSHIP OF ASHI VANGHUI AMONG ARYANS

It is significant that as in the case of Ardvisur Anahita, Pardhat Hoshang or Hoshiangh was the first to adore Ashisavangh Banoo or Ashi Vanghui, as witnessed by para 24 of Ashisavangh Yasht. This means that her worship is very very ancient amongst Aryans. It is as old as between 18668 and 18429 B.C. when they lived in the North Polar regions. At that time, the vernal equinox was in the third quarter of Purva Ashadha or Gosh (or Druvaspa).

With this vernal equinoctial position between longitudes 263°20′ and 260°, the autumnal equinox would fall in the Northern Hemisphere in Punarvasu or Ashi Vanghui constellation between longitudes 83°20′ and 80°. The importance of the constellation in which the sun disappears below the horizon at the autumnal equinox for the long Polar Night explains the importance of the worship of that constellation in the time of Hoshang or Hoshiangh.

The worship of this constellation continued even upto the time of Holy Zarathushtra and his Avesta continues it even upto this day, though it had long ceased to be the regnant constellation in which the autumnal equinox fell. This is witnessed by the fact that other Soshiyants who came long after Hoshang or Hoshiangh also adored Ashi Vanghui. They are Yima Vivanghao, Thraeton Athaviyan, Haomo Frashmis, Kai Khoshru (or Hoshravas), Holy Zarathushtra and Kai Vishtaspa, as mentioned respectively in paras 28, 33, 37, 41, 45 and 49 of Ashisavangh Yasht.

CHANGE FROM AN ASTRONOMICAL TO AN YOGIC BASIS OF WORSHIP

We may safely infer from this that though this worship had its origin in a natural astronomical phenomenon, as time went on and millenia rolled by, the practice of Raj Yoga by other Soshiyants and God-Realized and Soul-Realized men must have introduced a new Yogic basis for the adoration of Ashi Vanghui. It was a natural development by reason of the fact that a female angel was perceived as presiding over the whole process of the transmutation of the basic human sex energy into the Divine Consciousness of the Raj Yogi.

It is this new Yogic basis which has been enshrined in the Ashisavangh Yasht as we find it today after its adaptation by Holy Zarathushtra to the principles and tenets of his New Revelation.

ONE MORE PROOF OF HOLY ZARATHUSHTRA'S GREAT PERSONAL SPIRITUAL PERCEPTION & KNOWLEDGE

In this Yasht we find once again how wide and deep was Holy Zarathushtra's personal first hand knowledge of the visible and invisible worlds. For instance, we see from the application in para 19 thereof, of the adjective *"skareniyão"* meaning *round* to *"zemat"* meaning *the earth*, that the Holy Prophet knew that the world was a round globe.

ADITI & HER SONS, THE ADITYAS

Kaviraj Shri Khabardar has identified Ashi Vanghui with Punarvasu Nakhshetra. Aditi is the Swami or Ruler of Punarvasu and it means 'endless' or 'eternal'. Her other name is *'Surajanni'* which means the mother of Devtas. She is spoken of, in the Rig Vedic age as the mother of seven sons known as *'Adityas'*, though in later times their number is increased to twelve. Her seven sons of the Rig Vedic age are Varuna, Mitra, Ariyama, Bhaga, Dakhsh, Ansh and Surya. Out of these seven, the first four and the seventh appear also as the Swamis of five Nakshetras or constellations and *'Dakhsh'* means *'Prajapati'* or the Creator of the Cosmos. The astronomical origin of these names is therefore clearly discernible.

According to Rig Veda 10, 72, 4 & 5, Dakhsh was born out of Aditi and Aditi came out of Dakhsh. This suggests and prompts a comparison with Ashi Vanghui being the daughter of Ahura Mazda and the sister of the Amesha-Spentas as mentioned in para 2 of Ashisavangh Yasht. But the comparison does not hold good when we take into consideration para 16 also in which she is spoken of as the daughter of Ahura Mazda and Spenta Armaiti, and Sarosh, Rashne and Mithra are spoken of as her brothers and Mazdayasni Din as her sister.

Though the ideologies of the Avestic Yasht and the Rig Veda are somewhat parallel, they are not fully comparable and therefore the present writer's suggestion is that the basis of the two ideologies being differentiated, they became only partially analogous. The origin of the idea of the Amesha Spentas as lying in the concept of the Adityas as suggested by Kaviraj Shri Khabardar therefore does not hold good. Looking to the fact that this ideological parallelism is found in the very latest Mandal of the Rig Veda, there is a strong probability that Rig Veda 10,72 is a composition of post-Zarathushtrian times and that its author has borrowed the idea from the Ashisavangh Yasht without fully comprehending its new Yogic basis.

AUM TAT SAT — TAT TVAM ASI

This is the great fundamental Mantra of Existence. Anybody or anything has First To Exist before he or it can be anything else. Existence is the first and most fundamental fact. It is the affirmation of this first and fundamental fact of Existence that is taught in this Mantra. This becomes clear from its word by word meaning:—

AUM	TAT	SAT	TAT	TVAM	ASI.
I AM	that	Truth	that	Thou	Art.

The original form of "Aum" is "Ahum" (pronounced अहुम.) It comes from a root which means "To Be" or "To Exist". Hence the meaning "I AM".

Master St. Germain says in one of his Discourses that the great "I AM Presence" within and without us is expressed in Hinduism by the word "Aum", which means "I AM".

Different Scriptures also testify to this meaning. When Moses asked God: how will people believe that what he (Moses) was telling or teaching them was from God, God is said to have replied that Moses should tell the people that I AM has sent him to them and asked him to tell them this.

In Christianity this Mantra is expressed somewhat differently:–

"We live and move and have our being in God".

Never was a greater truth taught than in these words of Holy Jesus.

In the Zarathushtrian Scriptures in Hormazd Yasht, God giving His names to Holy Zarathushtra says, *"Frakshtiya Nam Ahmi"* i.e. "My First Name is I AM".

"Sat" means "Truth" and as "Existence" is the first and most fundamental Truth, *"Sat"* derivatively comes to mean "Existence".

The person who pronounces the great fundamental Mantra of Existence therefore affirms his Oneness With God. It follows that he should repeat the Mantra with understanding and because of the fact that its meaning proclaims, ask for God's Love, Wisdom, Light, Life, Kindness, Mercy, Compassion, Peace, Tranquility, Restfulness, and all the other Perfections of Virtues to shine through Every Thought, Word and Deed of his.

This may be expressed thus in the form of a short prayer thus :

> "O Lord, let Thy Light shine ever through me in Every Thought, Word and Deed of mine. Amen!"

The constant sincere repetition of this prayer will have a very progressively salutary effect upon the supplicant both in the purification and strengthening of his whole being including the Soul and all its sheaths or vehicles and thus enable every one to cut short both the time and distance in reaching God. The sincerity of the prayer repeated with True Spenta Armaiti or Humility of Mind will be the means and measure of the successful efficacy of the Mantra.

* * *

As a poet said:

> "I'm all that is, or that shall be,
> For lo, I'm one with God".

It is the affirmation of Oneness With God which is the panacea for all the present day ills of the world. Men have forgotten the source from which they came and in their wretched Atheism have forfeited the Kingdom of God with all its beauties and riches. That is why Communism which is in reality based upon the Brotherhood of Man arising from the Fatherhood of God has become a perversion. Its Atheism or denial of the Fatherhood of God has made or converted it into the one greatest curse of the present day. It has sought to destroy the freedom of the individual soul, so vital and necessary for its growth to its full Divine Nature and to cramp that growth under the false doctrine of the supremacy of a soul-less thing like "the State", which is after all only an abstract ideation.

The people are everything, the State is nothing, because individuals have souls and can exist without a State, while the State can have no Soul and can not exist without the individuals which make up its people and each of whom possesses a soul. If the soul is denied or lost, everything is lost. The Soul is everything and the only True Self in Man and its growth must be tenderly fostered, preserved and cared for.

Communism is a natural stage of social evolution which has yet to be reached. But as it is practised today it tends to destroy its own self and noble purpose. If Capitalism erred in its over-emphasis of Individualism, Communism sins in its total denial of Individualism.

Hence the great value and importance of the Mantra which affirms Man's Oneness With God and helps him to reach it.

AUM TAT SAT TAT TVAM ASI

THE EARTH'S MAGNETISM — WHAT IS IT?

There are so many who think that the earth's magnetism is mysterious.

What is there so mysterious about it?

Everything must possess Magnetism — either Potential or Kinetic. It is generated by Motion and remains Kinetic so long as this motion lasts and becomes Potential or Static when this motion stops. This is so far as the particular body in motion is concerned.

All Space is one huge electro-magnetic field because of many etheric currents and cross-currents constantly running through it.

It is now found that earth's electricity is the result of ionization of the free atoms coming into contact with cosmic rays. This is a continuously continuing process. It gives the Earth its electric current and the electric current develops its own magnetic field. This field is in addition to the one created by the Earth itself as it whirls through space, rotating and revolving.

The variations in the Earth's magnetism are due to the variations in the quality and quantity of Cosmic Rays playing upon its atmospheric cover. There are too many not fully understood factors in this Nature Circus. For instance, we only know that our Solar system itself is revolving round some cosmic centre. But we know practically next to nothing as to what environmental conditions our whole Solar System passes through in its revolution

round this cosmic centre and what electro-magnetic forces it meets with at different points of this revolution.

Then the galaxy itself to which our Solar System belongs together with other millions of constellations and single stars, also has its own rotations. That galactial rotation must produce some electric & magnetic currents, and they would also affect us. Further, the positions of the Earth's Magnetic Poles at different times millions of years ago introduces another factor and raises the question of what was the state of solidification or condensation of the Earth's crust at those times?

There is not a single heavenly body which does not possess some kind of motion or another. It is the natural result of the rotating motion (and may be also some revolutionary motion) of the galaxy to which it belongs.

Einstein has shown that even the orbit of the Earth round the Sun has a motion of its own. This orbit is to all appearances an imaginary line in Space, but that it should have any motion shows that what looks like Empty space is really not at all Empty. The Element or Elements of which it is made up may be invisible, but it is, or they are, there all the same, and it is or they are in motion which explains why all Space remains a huge Electro-magnetic field full of many Electric & magnetic currents.

This is the simplest explanation of the presence of magnetism in the Earth and every object upon it. They possess magnetism because they share the motions to which the Earth is subject.

THE GREAT SYNTHESIS

Have you ever thought or imagined that the laws of all physical sciences can be synthesised?

Prof. Crowther, a well-known physicist, came very near to it when he said in a monograph he contributed to the book, "The Great Design," that Radiation is the stuff of which the Universe is made.

Radiation is the result of vibrating energy and so it can be said to be the result of vibrations. This is just what was given out to the world when Holy Zarathushtra said in the Yasna some 9000 years ago that "Stoat" or Vibration is the Law of Primeval Life. In other words, it may be said that Motion is the mechanism of Creation and what sets it in action is the Will of God—Blessed Be His Name!

DOCTRINE OF REBIRTH IN ZOROASTRIANISM

BY (DASTUR) KHURSHED S. DABU
M.A., F.T.S.

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DOCTRINE OF REBIRTH IN ZOROASTRIANISM

ZARATHUSHTRA preached his message about 8,000 years ago, under the Kyanian dynasty, ruling over Iran, when its capital was in Balkh (Bactria). He incorporated in his teachings, many of the sound principles of a previous religion, the Mazdayasni faith. Centuries passed, and the Zoroastrian people had to submit to alien rulers: Assyrians, Medians, Achaemenians, Parthians and Ashkanians, before the Parsi Zoroastrian rulers of the Sassanian dynasty took over.

During the long intervening period, the original message underwent the influences of those alien doctrines (even Mazdaki-Manichean, Neo-Platonic, Judaic and early Christian). So the Pahlavi commentaries and translations of the original Avesta texts suffered from those biases and prevailing alien dogmas. When some western scholars took up the work of interpretation, they relied upon these Pahlavi versions, rather than on the philological kinship between the Vedic (Sanskrit) and the Avesta languages. These western scholars were prejudiced against the doctrine of reincarnation, as they were (some of them) Christian missionaries who treated Zoroastrianism as a "primitive" religion inferior to Christianity! Parsi scholars toed this line, regarding the western translators as infallible, partly because many Parsis were averse to the belief in reincarnation.

According to Zoroastrian conception, in the constitution of man, there is one supreme spiritual Principle called *Fravashi* or *Farohar* (the Monad) that is angelic (*Fravardin Yazat*), and

another *Urwan* (ego, soul), bearing the responsibility of all the deeds done on earth. *Urwan* is the reincarnating constituent of man (though immortal, yet immature in wisdom). *Fravashi* does not incarnate, but remains as a Guiding Angel on a higher spiritual level.

The destiny of man proclaimed by Zoroastrianism is *Ravan-Bukhtagi*, that is the redemption of the *Urwan* from the fetters of those errors which bring about the penalty of sin and subsequent descent into matter.

Another important point to be borne in mind is the fact that the doctrine of Resurrection (*Ristakhiz-Kyamat-Frashogard*) is not inconsistent with reincarnation. Both are true, but many incarnations have to precede the final Liberation leading to immortality. Like that never-erring Law of Karma (strict justice) which has a clearly defined place in the Zoroastrian Gathas, and which is an important item of a Zoroastrian's Creed, the doctrine of reincarnation has to be a natural corollary to the Law of Justice. Otherwise, it is not possible to explain the odd "vagaries of Fate": an innocent child's sufferings, innate defects (even imbecility) or even the "good fortune" of a born genius, or a millionaire! The only plausible explanation is that the Lords of Karma (*Bagho-Bakhtars*), who allot one's destiny, have to carry over the arrears of past accounts to the next life, which inherits what is "brought forward". Else, God's justice would have to be deemed erratic and partial! But God is *Dadgar*, the Just!

THE LAW OF KARMA

The following passages, among others, from the Zoroastrian Scriptures and writings, show that the Law of Karma had a clearly accepted place in Zoroastrianism:

(*a*) *Gatha* (29-4): "God has the best memory of all acts of men and demons — even foresight with regard to what might happen later on."

(*b*) *Gatha* (43-5): "Evil plight for those who are evil, and good reward to those who are righteous. This is to be Thy regulation, O God! till the end of the Universe."

(*c*) *Gatha* (30-11): "God has fixed two great laws for the education of men. O men! You get happiness or misery in accordance with the laws, namely: Bliss for the righteous, and a long-drawn out suffering for the evil-doer. A knowledge of these two laws should prove a source of satisfaction unto you."

(*d*) *Yasna* (7-27): "God has the knowledge of every living being who is good in self-sacrifice, through his righteousness."

(*e*) *Vispa Humata*: "All good thoughts, words and deeds, done through wisdom, lead to the heavenly condition! All evil thoughts, words and deeds, done through the absence of wisdom, lead to the worst plight!"

THE LAW OF EVOLUTION

The law of gradual evolution of the soul (*Fradaiti-Veredaiti*) is also clearly proclaimed in the Zoroastrian religion. Immortality is the ultimate goal. Confinement for long periods in Heaven or Hell would be a suspension of this evolutionary process! The descent of the soul (according to *Bundahishna*) is ordained in order to the gather experience, to grow in wisdom by fighting against evil, and *then* to "return to the abode of bliss". God is "anti-chance" (as P. Le Comte du Nouy, the great scientist, calls Him in his book *Human Destiny*). If fluke or chance has to be eliminated from one's conception of the divine scheme, eternal and immutable laws, not subject to whims, or likes and dislikes, have to be understood.

THE LAW OF REINCARNATION

The doctrine of reincarnation *is* found in Zoroastrianism, even along with that of Resurrection (*Ristakhiz* or *Frashogard*).

It does not conflict with the fundamental principles of Zarathusthra's message, since repeated lives on this earth alone form the battle-field for gathering experiences against ignorance and temptations.

We should expect from Parsi "scholars" an impartial attitude to this doctrine, seeing that in the *Hafta Yasht*, it is declared that "All good thoughts, words and deeds, *whenever and wherever performed*, are fit for our reverence, because we Zoroastrians are on the side of goodness!" Otherwise, they should set themselves, in fairness to their faith, to submit an alternative hypothesis, which is equally rational, and not against the principle of Divine Justice, in which the law of "as you sow, so shall you reap" is not violated. Their present "patchwork of fancy explanations" is utterly unsatisfactory, particularly as they know that in their inner convictions most Parsis do have firm faith in the certainty of past Karma bringing about results in the present life.

ZOROASTRIAN TEXTS SUPPORTING REINCARNATION

Let us take the *Gathas* first:

1. There is a stanza in the *Spentamad Gathas* (49-11) which has a key-word: *Paitiyeinti* (They come back). The subject of this verb is "souls" that had a record of evil deeds, and who had earned evil reputation. They return to this "world of illusions" (*drujo-Demane*), because they had belonged to it (*anghen astayo*). The Pahlavi people had a tradition that "demons go out to receive, in hell, evil souls, taking with them a potion of bitter drink!". So this passage (49-11) was translated to incorporate this legend, and they took *Paitiyeinti* as meaning "go out to receive"; and actually smuggled the word "demons" (non-existent) as the subject (understood) of the verb! European and other scholars, for reasons known to them, never doubted this version! In

1908, as a youth attending college, I had the audacity to differ. The subject "souls" was there. What need was there to borrow the word "demons"? And the verb distinctly means (even in the Sanskrit equivalent): "Come back". The word *paiti* is used twice in the stanza to indicate repeated births: "again and again". This was published with annotations in the *Cherag*, in *The Theosophist* and other magazines. Later, a great scholar, Sohrab Bulsara, concurred. Then came another independent confirmation from Erwad R. Meherji Rana. Later Erwad Phiroze Masani, another eminent scholar, also translated the stanza on my lines. Dr. Irach Taraporewala, agreeing with my translation, has added a foot-note referring to me. The most surprising support came from Dastur F. Bode and Behramgore Anklesaria who in their published translations, agree that "*the souls return*" and they eliminate the fictitious demons!

The gist of the stanza is that certain undeserving types of souls belong to this "lower world of delusions," and have to return to the same abode by a sort of law of affinity and attraction.

2. *Gatha* (30-10) is another significant stanza (with the key-word *Zazente* which Mr. Bulsara took as the reduplicative present tense of *za* "to be born") meaning: "They used to be born repeatedly." In the same paragraph, it is stated that "those very souls would, one day, be re-united (*yaozente*) in the abode of God, when that influence of delusions is broken. Till then they used to be re-born for the reputation and glory of this world."

3. *Gatha* (46-11) is typical of several other similar allusions to "*falling down* from the Bridge of Selection into the lower world of illusions", because "they had hardened their conscience"! This "bridge" is an allegory. In Zoroastrian eschatology, souls with a bad record, are

supposed to be unable to cross over to Heaven. (Heaven is the *Garo-deman*, the abode of Divine Songs, the opposite pole of *Drujo-deman*, this phenomenal world of deceptions). The falling down into an "unreal" plane of existence (because such souls could not cross over to Paradise) can only mean return to this earth in another incarnation (prior to *yaozente* or re-union, mentioned in 30-10). I can quote many similar allusions to the arrival at the Bridge and "the downfall". (Compare the fall of Lucifer, Adam, etc.) In Gatha (34-6) and (50-9) there is a variant of the verb as *Paiti-ayeni* meaning "may I return" to fulfil certain aspirations.

4. *Gatha* (46-19) has a clear statement about deserving "souls getting their reward in the next life (*Para-ahum*)".

   Zarathushtra promises this reward to all who follow the Path of Righteousness prescribed by him. This word *Para-ahum* has no other meaning but "next life" in Avesta, as well as in the equivalent Sanskrit.

5. In the Pazend text known as *Dhoop-sarna*, there is a concluding prayer: "May the departed souls return (*Be-ayend*) to our good religion of Mazadayasnis!" But supposing they have reached perfection and "do not have to return" (*agar ne-ayend*) then "may they pass on to the tribunal of Meher (Mithra), the true Judge, with their great aspirations". Here both eventualities have been weighed in the balance: may return and may not have to return. Thus it impartially surveys the lot of both types of men.

   Afrin Rapithwan (para 29) similarly presents two alternatives for the departed souls (*vataran*): those that work out their destiny, and those who fail.

6. During the performance of the Yasna ritual, the doctrine of reincarnation is symbolically inculcated: The ex-

tract of *Haoma* twigs represents "Wisdom, derived from the strokes of fate", the mortar signifies incarnation: the pestle the play of fate; the resultant juice (mixed with the extract of an evergreen tree, representing immortality) has to pass through a dish with nine perforations repeatedly, from the mortar to another cup (the post-mortem rest) and *vice-versa.* This dish represents one's physical vesture which has nine apertures. The repeated filtering indicates several births, until finally the sacrament is fit to be poured back into the well, from which water had been drawn at the initial stage, symbolizing that *Yaozente* or reunion with the Divine Source.

7. There is a special ritual called *Geti-kharid.* The idea behind it is significant; it implies advance *"purchase of meritorious existence on this earth,* by the departed soul to be born on its return". There can be no other implication, as it distinctly refers to *Geti,* or the corporeal world (which the soul has left, and where the returning personality seeks to possess a comfortable niche on return). It is a sort of advance-reservation for the future.

8. Resurrection is called in Pazend terminology: *Tan-e-pasin* or the last bodily existence. The word "the last" naturally suggests several previous ones, lived in *tan* (the gross physical vestures). At the final moment of *"awakening* from the dead" (which is an allegory for "the soul is dead that slumbers") there is to be an end to the long series of births and deaths! No longer would a physical body be necessary for a resurrected soul that has attained immortality. So there is to be freedom from the thraldom of incarnations, when liberation (*Rawan-bokhtagi*) is achieved. There is another word, *Frashogard,* which refers to "promotion" from the human stage to a higher state of existence, known as that of a Soshyant (Benefactor of the human race)!

Kyamat is another term referring to the "permanency" of a soul in heaven that erstwhile, was a sojourner on earth in his numerous incarnations.

9. A great scholar, (*Shamsh-ul-ulema*) Dr. Sir Jeevanji Mody, after discussing this controversial question, expresses as his opinion :

> "Regarding reincarnation, Zoroastrianism *does not say 'no'* in so many words. I would make myself clear when I say that the negative is subject to being qualified."

This should be the attitude of a true seeker of light. (Dr. Mody was an eminent Freemason and knew the implication of "resurrection" very well).

* * *

Why is the doctrine not frequently emphasized?

There are several reasons why the Zoroastrian scriptures do not refer to reincarnation more often than they do:

A very well-known law needs no repetition. Perhaps the early Zoroastrians (contemporary with the Vedic Hindus) so thoroughly understood the need for frequent births that repeated emphasis was unnecessary.

Nearly nineteen *Nasks* (the original Avesta recompilations made during the time of King Ardeshir Papakan, the founder of the Sassanian dynasty) out of the twenty-one prepared by the royal High Priest Tosar, have been lost. Caution is therefore, necessary before making any sweeping statement to the effect that the doctrine was not treated in detail for it might have been in some of the lost volumes.

As pointed out at the outset, *Fravashi* (the Monad), the Divine Spark in man, is not directly involved in these rebirths. The Ego (*Urwan*) is secondary in importance. So the reincarnating principle was not brought into prominent focus or perspective.

Those who place much emphasis on future rebirth, usually lapse into lethargy, postponing their activities to a distant eventuality. This is a harmful attitude because the opportunities of the present have to be fully utilized. There may be an interval of centuries between any two incarnations, and talk of a future life becomes vague and hazy . So perhaps the wise Magi did not like to refer to a dim future in preference to the immediate task of a man required to do his duties here and now.

The Egyptian Hermetic philosophy had laid great emphasis on Death. *The Book of the Dead* was one of their scriptures. Zarathushtra might have wanted people to think more of *Life* and its attendant opportunities, and therefore kept the inevitable phenomenon of "temporary vacation" in the background.

* * *

Why should the Zoroastrian believe in the Law of Reincarnation?

As can be seen from these, there is sufficient reason for the Zoroastrian to accept the doctrine of reincarnation. *If one does not believe in the action of a law (such as the law of gravity), it does not cease to exist.* By merely shelving mature consideration of divine laws, it is the Zoroastrians who are the losers, as it is possible unknowingly to become involved in the processes of a law, the knowledge whereof would avoid disaster. The law of reincarnation is not a mere fiction put forward by self-seeking priests. It is an eternal universal law, which has its place in many great religions and systems of philosophy. The Zoroastrian cannot reject it off-hand without carefully weighing its soundness and merit, as he has no other equally rational theory capable of replacing it. Why should a Parsi claim exemption from a universal law?

The Zoroastrian who has reverence for God's plan (evolution of the soul in particular, and our ultimate Destiny) cannot put aside the consideration of how He fulfils His Will (*Ahuna-Vairya*) in a just manner. His Law is not a punitive measure imposed from without. It aims at giving the utmost scope for the fuller development of the soul by increasing experience and wis-

dom. His marching order is: "Be ye perfect as the Heavenly Father is perfect"; and we know that this cannot be fulfilled in a single life, nay, even in a hundred lives. Zoroastrianism depicts sin as due to our lack of wisdom. Do we become sinless and perfectly wise during our short life granted here to us on earth? We fail, but we have the great consolation that we shall have more opportunities to learn. On the other hand, we may be justified in blaming God, if He did *not* give all of us equal gifts and an equally prolonged span of life in which to learn. The Angel of Death intervenes, but there is no permanent stoppage. The very reason why He granted us one life holds goods for all subsequent lives. Death cannot write "Finis" to our carrer. At the same time we are not fit enough, as we are, to be reunited with the Divine Flame (*Asar-roshni*).

For a Parsi calling himself *Ahura-Tkaesha* (firm believer in the just dispensation and decrees of God) it would be quite wrong to impute to God any result which had no cause to justify it! The child that suffers has certainly not generated any evil karma in this life to deserve its plight. The cause must therefore be sought in a previous account. We would then cease to grumble against the vagaries of our fate. In the book, *Hadokht Nask,* it is narrated that after our bodily demise, our record of deeds done on earth takes form as *Kerdar.* The Vision explains: "If I am ugly, it is *you* who made me such! If I am handsome, it is *you* who deserve the credit!" *Ardaivirafnameh* describes in minute detail how just are God's decrees. His arithmetic is unerring. Though His mill grinds slowly, it grinds exceedingly fine. It is pleasant to fight against handicaps, *knowing* that they are of our own making. In His Kingdom, not a sparrow falls but He knows. We are thus contributors to our present environment, and are moulding our future "Fate" even now by our present conduct. May we live innocently so that our future lives may be better and pleasanter than the present incarnation. The Soul will surely rise above the limitations of "the flesh" and even over "the grave".

So may it be!

LORD ZARATHUSHTRA

Called by the Ancients
"Paigambare Romzgu"
or — the most mystical Prophet

(See page 53)

ZARATHUSHTRA'S GREATNESS

I have been asked to write a few words on Zarathushtra's greatness.

I can do no better than quote from the Introduction of H. S. Spencer's book, *Is The So-called Younger Avesta Really Younger?* as well as some relevant paras from the Chapter, "The Prophet" in Rabindranath Tagore's book, *The Religion of Man.*

Both the relevant extracts have been reproduced in Appendix A at the end of this book.

The reader is particularly referred to go through the entire Chapter "The Prophet" in Rabindranath Tagore's above mentioned book*, where in the most poetic language the poet gives the readers a glimpse into the greatness of the Prophet of the Ancient Iranians, also known as the Sage of Bactria, the Prophet Zarathushtra. His knowledge of all sciences was so profound and mystical that the Ancients called him *"Paigambare Ramzgu"* or the most mystical Prophet.

The extracts have only been given to stimulate interest.

Mr. Spencer has shown in his article on "Ashisavangh Yazata" how the Prophet Zarathushtra taught the doctrine that the world was round 9000 years ago and which doctrine was universally accepted as late as the last century only. When one considers that

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* Unwin Books, London.

the world rejected this teaching till recently (and a Papal ban forbade this "heretic" teaching in schools with the threat of excommunication until about a hundred years ago) it is not to be wondered that the world was not ripe for such a teaching even when Pythagoras taught it 2000 years ago (let alone Copernicus and Galileo much later) and most certainly it was not ripe 9000 years ago. But still the fact that the Prophet preached it illustrates the greatness of the Prophet.

Dr. C. P. Ramaswamy Aiyer in his most appreciative foreword to H. S. Spencer's main thesis *The Aryan Ecliptic Cycle* has mentioned that "the book reveals an encyclopaedic knowledge of Sanskrit and Avestan literature and, while to a limited extent it is based on Bal Gangadar Tilak's *The Arctic Home In The Vedas,* it goes much further and utilises the labours of other scholars like Dr. Geiger". In the same way Mr. Spencer in his work, *Are The Gathas Pre-Vedic? and The Age Of Zarathushtra* (the latter also printed separately with a foreword by Shri Sri Prakasa) takes the work of Kaviraj Khabardar still further. We are indebted to both these scholars for showing how deep was the astronomical and astrological knowledge of the Holy Prophet and how he knew in that distant past — before this "game-cock" of modern science

† C. Jinarajadasa, ex-President of the Theosophical Society writing in his editorial ("On The Watch-Tower" notes) in *The Theosophist* of August 1950, on certain changes in the "Lord's Prayer", also says: "When Copernicus proclaimed his teaching that the Earth goes round the Sun, not the Sun round the Earth, as the Church had taught, his teaching was formally banned by the Pope in 1615 though Pope Clement VII (1523-1534) accepted it. The ban was removed only in 1822, and from then the teaching of Copernicus could be taught in Catholic Colleges — 200 years after its discovery! Why? All educated Christians were beginning to accept Copernicus by 1822 (one reason for the burning of Bruno was that he taught Copernicus' theory), but Rome did not propose any deviation from its official doctrines, till Rome realized that it was foolish to deny it."

He says that it has been gravely prophesied that the same will happen with the doctrine of reincarnation and the Church will confirm it when it realises that it is foolish to deny it.

was hatched, in the words of an Adept — the knowledge of all the 27 Nakhshetras and also about the then known ten Rasis or Zodiacal signs as given in the different Yashts and other parts of the Avesta.

As pointed out in the book, *Are The Gathas Pre-Vedic?* (p. 65), the Prophet was well-known to the ancient world for his profound and exceptional knowledge of the stars. Shri Kaviraj Khabardar quotes the tribute paid to him by Trogos Pompius at page 674 of his book. According to Trogos Pompius, Holy Zarathushtra was the first to throw light on the relations between the chief planetary bodies and the stars and constellations.

Even the Rig Veda are silent about the planets and their satellites though they mention other stars and constellations. According to Shri Khabardar, the value and influence of the planetary system are explained for the FIRST time in the Gathas. Mr. Spencer has taken this thesis much further and shown that it is also mentioned in the extant other parts of the Avesta.

According to Kaviraj Shri Khabardar's own exposition, the Prophet's special contribution to astrology or the science of the stars is to explain the high value and astrological influence of our planetary system with the Sun as its life centre.

Mr. Spencer has also shown in this little tract that what scientists like Crowther taught recently, Prophets like Zarathushtra have taught 9000 years ago.

In a lecture delivered at Town Hall, Bombay, on the 4th February 1882, Colonel H. S. Olcott pointed out how in those remote times Zoroaster knew of the evolution of the world as was much later discovered by modern sciences like Astronomy and is reflected in his teaching of the *Gahambars*. The learned Colonel says:

> "Zoroaster was one of the first reformers who taught the people a portion of that which he had learned at

his initiation, namely, the six periods or *Gahambars* in the successive evolution of the world" (*The Spirit of Zoroastrianism* by Col. H. S. Olcott, Adyar Pamphlet No. 23 published by The Theosophical Publishing House, Adyar).

He quotes the Rev. Oliver who admits in his *History of Initiation*, that Zarathushtra had possessed knowledge of all sciences and philosophies then in the world.

However, let the brief extracts in Appendix A from Mr. Hormusjee Spencer's and Rabindranath Tagore's book speak for themselves.

ARTAXERXES

Foot-note : The ancients were well versed not only in astronomical and astrological lore but in the field of other sciences as well. However not to over burden the reader, the gist of their achievements as compared with those of modern times is given in a note at the end of this chapter.

APPENDIX A

ZARATHUSHTRA'S GREATNESS

(Extract from the Introduction of H. S. Spencer's "Is The So-called Younger Avesta Really Younger?")

The world had never seen so full-orbed a monotheistic revelation before, and in that great stride which Zarathushtra took, he necessarily proclaimed many truths unheard of before—*agusta Vachao* — as they are called in the Gathas.

Thus he was the FIRST to teach the Absolute Unitariness and Supremacy of the Divinity of Ahrua Mazda, from whom all the Archangels and Angels (*Devas*) have sprung.

He was the FIRST to preach the doctrine of the Supreme Government of the Universe, or rather the Cosmos, by Ahura Mazda, the Manifest coming out of Ahura Mazda, the Unmanifest, working with his associate Amesha-Spentas.

He was the FIRST to proclaim the Supremacy of the Moral Order in that Government through the Law of Asha which includes Purity of Mind as its most important element.

He was the FIRST to teach the Supremacy of Thought over speech and action.

He was the FIRST to show that Creation is the result of Divine Thought or Consciousness and how this Consciousness preceded the Divine Word or '*Vacha*' from which creation sprang.

He was the FIRST to teach the beautiful philosophy of the Fravashis on which the Doctrine of Immanence and Transendence is based.

He was the FIRST to proclaim that Life was Eternal and Perfect and that Vibration was the Law of Primeval Life.

He was also the FIRST to show that the world of forms was governed by two opposing principles or '*Mainyus*' which are the same as the two '*Gunas*' of Hinduism, namely Satwa and Tamas.

He was the FIRST to teach the Law of Cause and Effect that as you sow, so shall you reap.

He was the FIRST to teach about the 33 Ratus or Lords concerned with Time (Cf. *Yasna* 1).

He was the FIRST to teach about the significance and influence of the planets of our Solar System.

He was the FIRST to teach the necessity to reach "the upright (i.e. firm) and pure Consciousness of Mazda", so that "everything may be known as it should be known" (*Din Yasht*).

His one great message is the message of Righteousness. But this message is all comprehensive. Righteousness includes Love of God and Humanity and also the Love of All Creation. It also includes every conceivable kind of Purity. It includes Piety, Justice, Perfection, Wisdom and Truth. In fact, there is no element in the Divine Moral Order of the Universe which is not included in it.

(Extracts from the chapter "The Prophet" from the book, "The Religion Of Man" by Rabindranath Tagore).

The FIRST profound record of the change of direction in Man's religion we find in the message of the great prophet in

Persia, Zarathushtra, and as usual it was accompanied by a revolution. In a later period, the same thing happened in India, and it is evident that the history of this religious struggle lies embedded in the epic Mahabharata associated with the name of Krishna and the teachings of Bhagavadgita.

The most important of all outstanding facts of Iranian history is the religious reform brought about by Zarathushtra. There can be hardly any question that he was the FIRST man we know who gave a definitely moral character and direction to religion and at the same time preached the doctrine of monotheism which offered an eternal foundation of reality to goodness as an ideal of perfection. All religions of the primitive type try to keep men bound with regulations of external observances. Zarathushtra was the GREATEST OF ALL THE PIONEER PROPHETS who showed the path of freedom to man, the freedom of moral choice, the freedom from the blind obedience to unmeaning injunctions, the freedom from the multiplicity of shrines which draw our worship away from the singleminded chastity of devotion.

To most of us it sounds like a truism today when we are told that the moral goodness of a deed comes from the goodness of intention. But it is a truth which once came to Man like a revelation of light in the darkness and it has not yet reached all the obscure corners of humanity.

We still see around us men who fearfully follow, hoping thereby to gain merit, the path of blind formalism, which has no living moral source in the mind. This will make us understand THE GREATNESS OF ZARATHUSHTRA.

Though surrounded by believers in magical rites, he proclaimed in those dark days of unreason that religion has its truth in its moral significance, not in external practices of imaginary value; that its value is in upholding man in his life of good thoughts, good words and good deeds.

...The distance between faith in the efficiency of the blood stained magical rites and cultivation of the moral and spiritua ideals as the true form of worship is immense. It is amazing to see how Zarathushtra was the FIRST among men who crossed this distance with a certainty of realization which imparted such a fervour of faith to his life and his words.

...Zarathushtra was the FIRST prophet who emancipated religion from the exclusive narrowness of the tribal God, the God of a chosen people, and offered it the universal Man. *This is a great fact in the history of religion.*

...I think it can be said without doubt that such a high conception of religion uttered in such a clear note of affirmation with a sure note of conviction that it is a truth of the ultimate ideal of perfection which must be revealed to all humanity even at the cost of martyrdom, *is unique in the history of any religion belonging to such a remote dawn of civilization.*

...Then comes the great prophet; and in his life and mind the hidden fire of truth suddenly bursts out in flame. The best in the people works for long obscure ages in hints and whispers till it finds its voice which can never again be silenced. For that voice becomes the voice of Man, no longer confined to a particular time or people. It works across intervals of silence and oblivion, depression and defeat, and comes out again with its conquering call. It is a call to the fighter, the fighter against untruth, against all that lures away man's spirit from its high mission of freedom into the meshes of materialism.

Zarathushtra's voice is still a living voice, not alone a matter of academic interest for historical scholars who deal with the facts of the past; ....Rather, of all teachers, Zarathushtra was the FIRST who addressed his words to all humanity, regardless of distance of space or time.

...This is a poem of the ideal of the moral fight, whose FIRST great prophet was Zarathushtra.

APPENDIX B

SOME IMPORTANT QUESTIONS ANSWERED

(The following are extracts from letters written by Mr. H. S. Spencer to the compiler of the present work residing at the International Language Club, Croydon, Surrey and at other places when he was a student in England. They touch on various topics, specially on matters concerning Zoroastrianism. Few scholars have explained the various points of Zoroastrian faith as ably as Mr. Spencer has done in his previous works and as in some of his essays printed in this small book. What he had to say about two decades ago to the present compiler is as true and fresh today, as when it was written. These thoughts on various topics throw light on a number of issues and hence it has been thought fit to put them in print).

ON "BANAME KHUDA"

From a letter dated May 26th, 1952.

I say you did a fine thing in pointing out to your questioners that while their ways of life left them no peace or happiness, yours did to you. That's quite enough. You have supplied the leaven. You must give it time to work itself out and up and it will do so in its own good time.

Referring next to yours of 12-12-51, you see how mysteriously God works and gives us ready solutions to our difficulties and problems. The key to all such solutions I have learnt to find in *"BANAME KHUDA"* (i.e. 'in the name of God'). You will ask how is that possible? It is simple enough. It is possible be-

cause of the implication of these words. They imply surrender to His Wish and whatever the problem or difficulty, He knows its solution and He will show it to you in His own masterly way and in His own good time, which is the right and ripe moment for its solution. It may be immediately or it may be some years later. I can say out of my personal experience that things which I could not understand at all for years, have resolved themselves and been easily and perfectly understood when He has willed it that they should be and so I say again *'BANAME KHUDA'*.

I see from your letters to me and to Minoo* that you are trying to do others several kinds of selfless service. This is doing things *BANAME KHUDA*, and do you know *"VANGHEUSH DAZDA MANANGHO SHIOTHENANAM ANGHEUSH MAZDAI"* (*i.e. the gift of the good or pure mind, is for those who do the work of Mazda*)? Can you now see how *BANAME KHUDA* works?

ON THE PROPHET ZOROASTER

From a letter dated 29.8.1950.

It is difficult to say whether there were really more than one prophets bearing the same name, *'Zoroaster'*. There is no historical proof for it, whereas we can be sure from the *Avesta*, and more particularly the *Gathas*, that there lived once in very remote times a SUPEREMINENT SPIRIT who is recognised as the First Prophet of the Aryan Race, and who propagated great Divine Truths which are known to us today as the teachings of a Revealed Religion known as Zarathushtrianism. That SUPEREMINENT SPIRIT is known historically as *'Zarathushtra Spitman'*, son of *Pauroshaspa*.

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* Minoo refers to Mr. M. K. Spencer of Karachi; the author of a number of books by the Spiritual Healing Centre, Coimbatore, now available from the New Book Co., Dr. Dadabhoy Naoroji Road, Fort, Bombay 1.

"From the fragments of Berosus ..... it appears that Babylonia was in very ancient times ruled by eight Median kings who bore the name Zoroaster. Gutschmidt has shown that this period of their rule must have been between B. C. 2458 to B. C. 2234" (Cf. page 5, of *The Era of Zoroaster* by M. N. Kuka M. A. — Gatha Society's Publication No. 3).

But these kings can be confounded with the prophet *'Zarathushtra Spitman'* nor can they be classed as prophets themselves. The prophet lived some milleniums before them. Most Greek writers, such as Heredotus, Plato, Aristotle, Hermippus etc. place Him some time before 6000 B. C. *The Kosmon Bible* (the book called *Oahaspe*) says He lived about 9000 years before our time. Rishi Ram Ram also says the same thing in his *Talks On Spiritual Philosophy*"* and a good corroboration for this date can be found in the *Tir Yasht* on astronomical grounds *which deal with the indelible records of the starry heavens.*‡

As to the question, whether there is Re-incarnation in the Avesta, there are some good grounds for saying it is there: e.g. *Yasna* 29 itself and other passages found in the *Gathas.*† There is besides the fact that Holy Zarathushtra was the first to teach the law that *"As you* sow, *you reap"* which is, in other words, the Law of Cause and Effect or *Karma.* This is an indirect proof because Re-incarnation is an indispensible adjunct of the Law of Cause and Effect.

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* A Spiritual Healing Centre, Coimbatore, Publication.

‡ For a detailed discussion on the Era in which the Prophet Zoroaster lived, please refer to the work *The Age Of Zarathushtra* and for further details to *The Aryan Ecliptic Cycle,* both by Mr. H. S. Spencer. Both these books has been published by Mr. H. P. Vaswani, Poona.

† For detailed and further references of these passages, please see the Chapter, "Reincarnation and Karma in the Gathas" in Section I of the book, *The Mysteries Of God In the Universe,* by H. S. Spencer.

ON THE DIFFICULTY OF INTERPRETING ZOROASTRIAN SCRIPTURES

From a letter dated 21.9.1952.

> I feel it would not be right to descend to particulars and discuss one by one the points with which I disagree. What is needed most is a sympathetic understanding which may help one to see things *by your own efforts* in a true perspective. I have therefore decided to speak to you today in general terms.

I understand and fully sympathise with you in the difficulty created for you by the inability to understand our Scriptures. I have had the same difficulty in my life. During my college days after being introduced to Theosophy, I was anxious to find out for myself from our Scriptures the truths which Theosophy taught. But the translations with which alone I could deal, proved hopeless.

But what I could not see at seventeen, I began to see at fifty-seven. The first thing I saw, was the cause for my earlier failure. Things of the Spirit can only be understood in terms of the Spirit and the translations to which I had access all looked at and interpreted the Scriptures from a mundane point of view.

Once this fact was realised, things became easier. I tried to apply the teachings of Spiritual Philosophy to the Scriptures and they became more intelligible. In many cases I could see their hidden beauties and they enthralled me.

I have now found

1. that the Scriptures are not at all wrong, in fact they are true;
2. that it is only our understanding and interpretation of them which are wholly at fault; and
3. that there are certain keys to their proper understanding.

The keys which I have found are as follows:—

(A) the Key of Proper Historical Perspective. For instance, I tried to visualise to myself what were the state and conditions of Society, Knowledge and Religion at the time of the advent of Holy Zarathushtra — particularly the state of religion in which He was born.

I found that before Him, the religion of the people comprised the adoration of

(a) heavenly bodies (not merely the sun and moon, but also the stars and constellations) which were not worshipped merely for their bright, shining physical bodies, but because they were supposed to be the homes of bright and heavenly Spirits (*Devs* or Angels) whom the worshippers wanted to propitiate.

(b) Other Natural Forces e.g. fire, water, wind, storms, thunder, lightning, Aurora Borealis, and even mother Earth itself; and

(c) the souls not only of the dead but also the spiritual entities which were to be found in trees, rivers, meadows, forests and mountains.

Now there was a certain amount of Truth and ACTUAL HUMAN EXPERIENCE behind these adorations. They were not based merely on figments of imagination. THIS IS AN IMPORTANT FACT which is lost sight of by most scholars of all religions. But Holy Zarathushtra was aware of these human experiences. That is why He pays a certain amount of homage to the *Paoriodakeshi* religion of His ancestors and did not discard it completely in His teachings. He however completely SPIRITUALISED the old religious concepts and set them in their proper perspective. That is why European scholars while awe-stricken by the glorious ethico-philosophical concepts of the highly Spiritual *Gathas*, have been compelled to admit that the

rest of the Avesta is in complete accord with the *Gathas*. They describe the Gathas as the core of Holy Zarathushtra's teachings and the other parts as the expression of their external forms. But all the same they are compelled to agree that the two parts are in complete consonance with each other. In view of these admissions on their part, *they seem to be going wrong in thinking that the parts of the Avesta other than the Gathas are post-Zarathushtrian.*

(B) the second key I found was that as taught by Spiritual Philosophy, God works through different '*Shakties*' or forms of His Own Divine Energy on different planes of Existence and in different departments of Existence on the same plane. These energies are called by different names and these names are the designations by which we know the different *Yazats*. For instance, *Mithra* or *Meher Yazad* is not only the Presiding Genius of the light of the sun, but also of the Lights of all the invisible planes of Existence. Similarly, the creative energy in Nature has several aspects, such as fertility, sustenance, growth, health, etc. Now *Ardvi* (or *Avan Banoo* as we call it popularly) is the Presiding Genius of Fertility, sustenance, growth, and healthy growth in Nature and in man. *Ashi Vanghui* (or *Ashivasavangh*)is also a creative energy but it works in humans and helps TO TRANSMUTE the primal or SEX Energy (which is the basic energy) into Yogic or Spiritual energy.

(C) the third key I found is that the Scriptures are capable of not only one but very often two and even three different meanings, AT ONE AND THE SAME TIME. For instance, *Ashi Vanghui* is not only a form of creative energy but may also refer to a constellation called *Purna Vasu*, and some statements re. *Ashi Vangui* may be interpreted with reference to both these at one and the same time.

You will thus see how very difficult it is to understand the Scriptures. *It is not for nothing that the ancients called Holy Zarathushtra the most mystical of prophets. His celestial as well as terrestrial knowledge was indeed profound.*

I do not claim at all to be able to understand the Scriptures well. I have only begun to see the Truth in them in a general way, and I am trying to expand my understanding. That is why I advised you from the beginning of our inter-course *to study and grasp thoroughly the Fundamental Principles of Spiritual Philosophy* and recommended to you the Coimbatore Anniversary Numbers for the purpose. These publications should teach you how really simple are these fundamental principles. *God's ways are many but really simple.* It is only man in his ignorance who has created all the confusion.

You will say but all this has nothing to do with the subject matter of your letter under reply. But please think calmly and you will see that it deals *with the difficulty behind the difficulty* you are experiencing. If that fundamental difficulty is removed, your present difficulty will resolve itself.

ON CONSCIOUSNESS

From a Letter Ref: *B|L|*3-3-1951.

Q. Define consciousness?

A. Consciousness means awareness. "Consciousness is the one and only primary or basic aspect of the Mind and resides as an attribute in the Spirit — whether that Spirit exists as the Divine Spark in man, or as the Reality behind Nature, or as the Godhead immanent in the Cosmos and transcending it. In every case the Spirit is the seat of consciousness" (Page 24, Introduction to *Our Evolutionary Ideals*).*

* Anniversary Publication of the Spiritual Healing Centre, Coimbatore.

Thus so long as consciousness is on a plane of separation involving a Knower and Something To Be Known, this awareness is only of the Form of the thing to be known. It may be purely objective or it may even be subjective.

In objective consciousness the Form of the thing is seen. Even in subjective consciousness, even though the thing to be known is purely imaginary and invisible, it is still objective in the sense that the thing to be known is cast into an imaginary or invisible mould or form and the consciousness is of that imaginary or invisible Form only. Our knowledge under both these conditions of consciousness is necessarily partial and inferential.

A little higher stage is reached with *Intuitional Consciousness*, when we are able "to perceive Immediately the truth of things without reasoning or Analysis." Our knowledge then becomes "IMMEDIATE instead of Mediate as at present." But still it is not DIRECT. "It can become DIRECT only with the merger of consciousness in the third stage of SUPER CONSCIOUSNESS, and it is then only that we can say that WE KNOW, because we shall then know THINGS AS THEY ARE and not merely as they seem." (Page xviii, Introduction to *Spiritual Flashes & Earthly Lights*, Anniversary Publication of the Spiritual Healing Centre, Coimbatore). It is only to this stage of Superconsciousness that what you say applies., viz. "it is something which can be grasped only in the state of silence which follows the cessation of thought," because it is in the state of Superconsciousness that our consciousness is so enlarged as to become one with Life and one thus becomes conscious of CONSCIOUSNESS ITSELF.

ON VARIOUS CUSTOMS AND TRADITIONS IN ZOROASTRIAN CEREMONIES AND SCRIPTURES

Q. After a man dies, why should his relatives not eat meat for 4 days?

A. As you say "the link between the departed one and the relative is very strong at this time, specially made so by the power of thought", and it might be added, also of emotion, and the whole idea behind this custom of not eating meat for 4 days seems to me to be the preservation of a cordial and pure atmosphere. This cordiality and purity of atmosphere helps both the dead and the living in a number of ways e.g. it helps, as you say, the living in preserving the purity of his thoughts for the dead, and it also makes it easier for the dead to come nearer to the living dear ones for their comfort and sometimes even to convey to them some of his last wishes or some important message of a personal nature which he could not convey when living. It should be remembered that the dead immediately on regaining proper consciousness in the Astral world, very often become very anxious to convey to their dear living ones the truth of the certainty of life after physical death and the happier and lighter state of their new existence and are therefore drawn very near to their loved ones. If any of these latter happen to possess any even rudimentary psychic gifts, these gifts are intensified at least for the time being, by the purity of person, emotion, and thought and the work of the departed thereby becomes much easier in contacting them. It is not obsession as you describe it. It is only mediumistic contact.

This purity of atmosphere is certainly helped by abstention from flesh eating, while non-abstention helps the creation of just the opposite environment.

Another reason seems to be that there is a greater influx of spirits in a place where death has taken place. Some of these spirits may be very low and the preservation of the purity of person, emotion and thought then becomes a very good safeguard

against the pranks of such low spirits — particularly for persons in a state of high emotional tension and disturbance.

Q. What is the meaning of "Chasni" (or Prasad)?

A. "The food is magnetised and purified," as you say, "and we get the benefit of the purified food". But it is purified not by the priests as you think but by the prayers or Mantras recited over them and by the Celestial Beings who are invited and to whom it is presented as an offering. Further it is not quite correct to say that "a person touching the food demagnetises it". It is not always so, otherwise we could never get the benefit from the purified food. To preserve this magnetism certain rules were observed. If you will read our Scriptures — particularly the *Yasna,* some of the *Yashts* and even some of the *Pazend Afringhans* and *Afrins* — you will find that this magnetised food *was ORIGINALLY partaken of by the congregation present at the ceremony.* In the *Yasna* and the *Yashts,* you will find an uniform reference to the *Ijashne* ceremony only, and if you will examine carefully the list of articles used in that ceremony and understood the different stages of its performance, you will understand the process of magnetisation by contact with the pure and purifying Auric Forces of the High Celestial Entities invoked. In this *Yasna* ceremony the only articles of food used are the wheat bread (or *Daroon*), Milk (or *Jivam*), and '*Goshodo*' or ghee, besides the beverage prepared by pounding the *Homa* twigs with water. These are all *Satvic* articles. Thus in considering all these questions of religious rites and symbols, we should divest our minds of modern conditions and try to visualise them in their original settings of time, place and environmental conditions. The original *"Chasni"* seems to me to be the offerings of these *Satvic* articles made at the *Yasna* or *Yajna* ceremony.

The reason why it was partaken of by the *Mazdayasnians* only can also be traced to the original setting. In the first place, the quantity was small and such as would suffice only for the small congregation which gathered at the place of the *Yasna* or

Yajna. The place was naturally set apart for the purpose. Even today you will find that the ceremony takes place only at the *agiaries* or *Dare-Mehers* in the *'Bersinghas'*. The word *'Bersingha'*, where the special stone seats are arranged reveals its very ancient origin. It has reference to the ancient custom of spreading *'Barsam'*, a kind of grass which was considered sacred because the *Ameshaspands* and *Yazatas* and *Fravashis* had no objection to use it for their seating during the performance of the *Yasna* or *Yajna* ceremony to which they were all always invited. The *'Niveds'* or food and drink offerings were made to them and it was they who magnetised them with their highly purifying Auric Forces or Energies.

Now in those remote days the social structure was based on the tribe. The Indo-Iranian (Hindu and *Mazadayasnian*) tribes lived in the midst of other hostile tribes whom they had conquered. These other tribes were mostly devil worshippers and practised necromancy to a great extent. It was therefore only very natural that the *Mazdayasnian* tribes refused to allow them anywhere near their places of worship and would not allow them to partake of their consecrated food or drink — apart from the fact that there was never anything to spare.

Even in the *Rig Veda* you will find that the authors of the Hymns ask the Gods to come and partake of the *Soma* oblations along with the people of the family or the tribe to which the authors belonged. The customs of confining the *'Chasni'* to one's own co-religionists is therefore hallowed by time and has some good reason behind it in its original setting. *If the original custom were preserved in its entirely, no 'Chasnis' would ever be sent out of the places of worship and the homogenous religious congregation there would ALONE partake of it.* The congregation by the very act of its presence and participation in the ceremony would be attuned to the vibrations necessary to benefit by the purified offerings. By taking the *'Chasni'* out of that hallowed atmosphere and exposing it to the unattuned auric vibrations of

outsiders it would certainly lose its beneficial efficacy. It would be demagnetised as you say.

Q. Why should our head be covered when we pray?

A. This is a custom which is observed not only by our people but by most other people also. It is observed by dignitaries of the Roman Catholic Church, by Jews, by Mahomedans and even by some Hindu religious dignitaries. There must be some good spiritual reason for so universal a religious practice. That reason has intrigued me also, but I do not know it. It may be as you say that "perhaps it has some connection with the chakra on the top of the head i.e. the *Brahma Chakra;* or it might be this reason : in prayers a certain amount of spiritual force is also drawn and the person who gets this also disperses it to the world for the benefit of his fellow-men;" and keeping the head covered may be helpful in preserving and concentrating it for this dispersal.

Some years ago at a private Home Circle we were told that keeping the head always covered was necessary as protection against evil influences. But I failed to inquire at the time about the exact nature of those influences and how they affected bare headedness or how head-covering protected us against them.

Q. Why is a light kept burning all the night (and on all the 4 days) at the place where a death has occurred?

A. Personally I think the principle underlying this religious custom is the same as the one we have considered in relation with Q. 1 viz. the preservation of the purity of the atmosphere. I infer it from the following story which I had from one of the persons actually present at the time that the event related in it took place.

There was a man living all alone in a hut at the outskirts of a village. He was a known black magician. He happened to die late one evening. Some of the elders and some of the young men

went to spend the night in that man's hut, and to watch over the corpse, as the corpse could not be left alone for the night. Some of the elders took the precaution to take some lamps with them. Every one of the group was made to keep a match box ready to hand with him. The group was sitting round about the corpse and there were some lamps kept burning. About midnight all the lamps suddenly went out and the corpse was dragged away from its place in the pitch darkness to the door of the hut amidst ghoulish noises. One of the young men kept his presence of mind struck a match and lighted a lamp which was near him. All this happened in the course of a few minutes only. The noises stopped once the lamps were lighted again.

Spiritualists will tell you that low spirits are generally scared away by lights, though it is not always so. Some low spirits when they get the opportunity through the presence of mediums of unclean habits and minds, are at times able to play their dirty tricks even in light. They themselves even start fires. But in the absence of any such unclean mediums, lights are generally very helpful to scare away low spirits and preserve a clean atmosphere.

Q. Why should not the body be cremated according to Zoroastrian scriptures?

A. You say, "I may symbolise God by keeping an idol or a photo of an Avatar — but God is the sacred One and not the picture. Similarly, the Divine Fire is the Adored, but why should the ignition of matter be considered so sacred?"

The difficulty seems to arise from failing to see

(1) the connection between ignited matter or physical fire and the Divine fire; and also

(2) from failing to understand how physical fire can be the link between the Divine Fire within all creation and the Divine fire without it.

As explained in my letter of 27-9-'50 in reply to Question 13 contained in your letter of 18-9-'50,

> *"Fire is not only the Divine Fire within each of us. The same Divine Fire also burns outside of us in the whole manifested creation. Fire is the first of God's manifested forms."*

Ignited matter or any other form of physical fire is therefore not merely physical in nature but also contains Divine Fire. It is this which gives fire its purity and sacredness.

Chemists tell us that physical fire is the result of the heat produced by the chemical combustion of oxygen gas with other chemical elements, but it is not only that but something more. It is one of the visible physical expressions of Heat which is a form of Radiation and all radiation phenomena are Etheric phenomena. Ether is the Invisible part of physical matter and the substance Ether is the vehicle of Prana or Life Energy. *Where does this Life Energy come from?* As its very name suggests, it resides in Life and Life or Existence is an aspect (called *Sat*) of the Supreme Godhead — so much so that it can also be used as a synonym of God. It is thus easy to see that the purity and sacredness of physical fire (or ignited matter) springs from the presence of the Divine Fire in it.

Would it therefore be right to pollute it by burning a dead body in it? As a matter of fact, this Divine Fire is not only the physical fire but also in all other forms of creation. That is why Holy Zarathushtra's teachings have laid such tremendous stress upon refraining from polluting any of the other natural elements also, such as air, water and earth.

Lastly, as to how physical fire can be a link between the Divine Fire within all creation and the Divine Fire without it, it may be said that physical fire by virtue of its very nature as 'Fire' necessarily possesses and displays a much larger amount of Prana or Life Energy than other elements of which physical matter is

composed. It is therefore able to draw more of the Divine Fire within itself than any other physical object, with the result that it possesses a much more powerful magnetic aura and is able to give out more of this Auric Influence to its surroundings than anything else, and it is this pure but invisible Auric Influence that acts as the link between the Divine Fire within and the Divine Fire without.†

Q. (a) Why is the fire on the altars of our fire temples not put out? (b) Why is also the fire not started by means of matches but is taken step by step from different fires and as it were slowly distilled into one?

A. (a) You have tried to make out an answer more or less along traditional lines by saying that the Divine Fire which pervades every atom and space is eternal and deathless. The fire on the fire-temple altar is a symbol of this Divine Fire. "This symbol must be made as akin to that which it represents. Obviously hence we do not allow the fire to burn out in our "*ateshbarams*" as the Divine Fire is deathless."

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† *Compiler's note*: It may be noted that God is called *Deus* in Latin, *Dieu* in French, *Divine* in English and these are derived from the Sanskrit word *Deva*. The equivalent of this in the Avesta is *Daeva* which comes from the root *Div*=to shine. Thus, apart from Zoroastrians and even before them, the Ancient Aryans had adored the Sun and Fire as symbols of God. The word *Agni* meaning Fire was also one of the Devas of Hinduism. Vedic Hindus thus adored God also in the Sun and the Fire and the Rishi addresses God as "O, Auspicious Flame! Behold that Sun of thousands of rays that brings light and breath to all that live."

The Vedic Rishis saw the whole universe as a vast natural sky-bound temple and the Sun as the Light of God. They had *Sandhya* worship just before sun-rise and sun-set. *The worship of the Fire within and without is thus common both in Hinduism and Zoroastrianism, though it is stressed very much in the latter* religion, and is made the *Kibla* and described as the Son of God.

Your explanation is a good way of giving the symbological aspect of the question. But I think it is not enough for explaining the rationale of the question.

In the first place, the custom of keeping alive the fire does not apply only to our fire-temple altar fires. It applies equally to our household fires as well.

The sanctity of the altar fires as well as of the household fires were not only carefully preserved but were daily worshipped, and received suitable offerings. This custom is prevalent in some Zoroastrian families even today. The result of daily prayers and offerings to our fire-temple as well as household fires is to add to their auric influence. These prayers cause more and more of the Divine Fire to be drawn into them. The scope and extent of their beneficent Auric Influence is thus continuously enlarged, and this enlargment becomes possible only if they are kept continuously alive. If they are put out and relighted, they would not get the chance of adding day after day to their strength as they do by being kept continuously alive. Even amongst the Hindus, strict *Agnihotris* keep a fire alive continuously in their homes.

(b) I do not remember the exact number of fires which *are strained* and purified in making up an 'agiary' (or *Atesh-Adran*) fire and an '*Atesh-Behram*' (fire). I am writing from memory but I think in the first case it is 16 and in the second case some 64. That is why *Atesh Behram* Fire is supposed to be superior to the *Atesh Adran* fire.

I myself do not understand the exact significance of the act of mixing, straining and purifying fires taken from so many different sources, because I have never had the opportunity of studying the details of this continuous process of distillation. But I think the general principle underlying the whole process must be to add to the potential efficacy of the resultant fire as a means of drawing to itself and diffusing through its Auric Influence more and more of the Divine Cosmic Fire.

Symbologically the process may be meant to illustrate the fact that the Divine Fire is to be found in all these different fires — may be in different degrees — and that the process is meant to bring that Divine Fire from all these different sources into one visible expression of its utmost strength exhibitable in a physical form.*

Q. Why are dogs brought near the dead person?

A. I think your suggestion is correct. "It is a test to find out whether the man is really dead or not." Once again we must look at the custom in its original setting. Various kinds of dogs are mentioned in the *Vendidad*. Of these the most important are (1) the shepherd dog, (2) the household dog and (3) the wild dog who eats corpses. It is is the household dog which is brought near the dead body.

As we know, the dog has a very keen sense of detection and would know through this sense whether the person who is supposed to be dead was really dead or had any spark of life remaining in the supposed dead body. If there was any such spark of life still remaining, the dog would show his detection of it by his behaviour. For instance, he would go and sniff the the body all over, and he would show other marks of excitement e.g. by wagging his tail and barking. If on the other hand the person were really dead he would show his feeling of sadness by turning away his face and wishing to go away out of the room where the dead body is lying. Some dogs even produce a low wailing whine like the mournful whine of a human being.

I do not remember any reference in the *Vendidad* to the belief that "the dog shows man the way to the *Chinvad Bridge*."

* In another letter of 27-8-1950 the writer (Mr. H. S. Spencer) says: "Fire is not only the Divine Fire within each of us (as you say). The same Divine Fire also burns outside of us in the whole manifested creation. Fire is the first of God's manifested forms. So what you say is only a part of the whole truth."

The belief I think is even older than the time of Holy Zarathushtra. It belongs to the Indo-Iranian times. Its origin I think is to be found in astronomical observations of the position of the two stars of the constellation of the Little Dog (or *Canis Minor*) from near which the Milky Way commences. They are called the Dogs of *Yama,* the ruler of the Astral World. The soul which is able to go past them is supposed to pass into the Milky Way or the Heaven World. In that sense they can be said to point the way across the *Chinvad Bridge* passing over which the soul enters Heaven.

Q. Why are women in their menstrual period not allowed to come to our (Zoroastrian) funerals?

A. To my mind it is a very salutary practice. The whole idea behind it is to preserve the purity of the invisible atmosphere which is created by auric emanations. During menses the auric emanations of women get unclean. This is proved by the body smells and also through the chemical testing of their perspirations.

These vitiated auric emanations help the work of any low spirits which generally hover around and would like to enter a dead body if they can get a chance. If proof of this were wanted it can be found in the fact that poltergeists find it easy to play their dirty pranks when a young women in a state of overstrung emotion is found in or near the place where they play their dirty pranks, and a woman in her menses by the very nature of the enlarged and stiffened condition of her uterus during that period, is in a state of overstung nerves and emotions.

In such a condition she exposes herself very easily to obsession or becomes a good reservoir from which the low spirit can draw ectoplasm for its own use. Her presence therefore near a

dead body is good neither for herself, nor for others present nor for the dead. We have seen how it is not good for herself.

It is not good for others present because her aura spoils the aura of others, and renders them also thereby more amenable to the auric influences of bad spirits.

It is also not good for the dead. The person who has now entered the etheric or astral stage becomes even more susceptible to auric influences than the living, and his soul is not benefitted but is handicapped in the very beginning of its incorporeal existence by having to live or pass through the vitiated invisible atmosphere created by auric emanations.

Q. Where from can I learn about the significance of the Muktad and the Fravashis?

A. I wanted you to read Ervad Kavasji Kanga's *Yasht Ba Maeni* and not Karani's *Khordeh Avesta*. If you study Kangaji's translation of the *Farvandin Yasht*, you will get some idea of the beautiful philosophy of the *Fravashis* and that will help you to understand the significance of the *Muktad*. The deep significance of the *Muktad Namascar* will also then be apparent to you.

Q. What is the significance of the Kusti or our sacred thread?

A. *Sudreh* and *Kushti* are, to use your words, "a magnetised protective talisman". But where you err is in thinking that the Dastur magnetises them for you. You have yourself to magnetise them and KEEP THEM MAGNETISED. If you will kindly read the meanings of the prayers *Kemna Mazda, Ahura Mazda Khudai*, and *Jashme-Avanghe*, you will understand the significance of the act of putting on the *Kushti* every time after ablution and how to renew the 'protective talisman".

1. ON APPROACHING MASTERS
&
2. ON OVERCOMING FAULTS & FAILINGS — THE PROCESSES OF INHIBITION AND SUBLIMATION

From a Letter dated 29th August 1950.

This is the most important question.....

1. The first is, can you expect looking to the imperfections in your character, to be taken in hand by any Master? Minocher has in a way replied to it partly in the second para of his letter to you of 15-8-50. His reply may be amplified here. No man is without faults and failings, but that is no reason why he should despair of being found good enough at some stage or another of becoming an instrument directly in the hands of the Masters particularly if he is truthful and earnestly in search of Truth. Masters and even all other advanced souls on the Other Side are ONLY TOO ANXIOUS to help those in earthly life to advance along the Path of Spirituality. It is a kind of work which is very congenial to them. They not only understand but recognise fully the affinity and equality of all souls to one another and also that helping another soul to advance helps their own spiritual advancement too. They also understand when to help another soul invisibly and when openly, and it is a question which they are best able and left to decide for themselves according to the different circumstances of each case, which they can do much better than we can ever hope to with our very limited visions. They possess much "larger other eyes than ours." But help they surely are anxious to and surely do.

We can also pray to God for his Mercy and help and He always responds to sincere prayer, and will surely send the right kind of help that is needed. So there is no need for defeatism or despair. All that is needed is to have Faith in God, Faith in His Ministering Hosts and Faith in one's own Self. *Knock and the door will open for you as it opens for every other Atma or Spirit.*

2. The second question involved and which you have written about at such length in your letter to me also, is how can you get over your faults and failings?

The first thing is to know one's particular faults and failings.

This is a matter of close introspection and you seem to have done it. Whether your introspection has been deep enough to teach you your subtler failings also is what you can determine yourself. But this introspection should also reveal what are one's good points as well. This knowledge has a value which will be seen later.

The second step naturally is to wish for and to will the elimination of the weak points and the strengthening of the good ones.

Your letters show that you have the wish at least for the elimination of the weak points, *though you may not have given any conscious thought to the strengthening of the good points, because this part of introspection may not have struck you as of any importance.*

The next point is how to set about achieving this double purpose of elimination of the weak and strengthening of the good points.

You are right when you say: "thinking about them (i.e. the weak points) sometimes makes it worse; not thinking also is no use." Seemingly these are the two horns of a dilemma. The way out is to think about them in the right way and to the right extent.

If one keeps thinking and harping upon one's faults and failings all the time, it tends to produce a certain morbidity of mind which will lead to complete loss of Faith, first in one's own Self and subsequently in everything and every body around one, including even God. That is a state of *hypochondria* which spells

complete defeatism and eventual defeat. So it is no use dwelling upon one's faults and failings all the time. What one needs is a good sense of proportion *and a good sense of humour* born of a stubborn strong optimism. The sense of humour will enable one to see the ridiculous side of one's failings and create a balanced view of things. One will see his faults for what they are and how and how often they trip one, at the same time one's sense of optimism will sustain one in his endeavours and he will say to himself "Sirs, one day I shall certainly get the better of you." *The sense of proportion* will show one how much to nibble at the faults at a time, *so that one will not bite off more than one can chew up and destroy.* This process of destruction has two parts — *Inhibition and Sublimation.* If Inhibition alone is practised, the suppression which it involves will at times reach such a point that one's strength will not be equal to the strength of recoil and the fault will appear to one as having gained a greater ascendancy over him than what it ever had before. Hence what is necessary *is to undermine the source of its strength at its roots* and this is done by diverting the energy possessed by its roots to a different and healthier direction. *This is Sublimation.* This Sublimation is best practised by consciously trying to encourage in one's self the virtue which is the opposite of one's failing or of which one's failing is the negation. For instance, irritability at contrary opinions is curable by encouraging Tolerance of the opinions of others. The broader the tolerance, the less the force of frustration and the consequent irritability.

We can now see the value of the knowledge of one's good points. All good points become stronger by practice and mostly it will be found that one or more of the good points already possessed are so closely allied to the good point which one wishes to acquire, that by encouraging the good point or points with which one is already endowed, the practice of the new good point which one wishes to acquire for sublimating the weak point, is very much facilitated. One creates a positively helpful environment for the new good point to flourish and as it becomes stronger

and stronger the original weak point loses strength till at last it dies of inanition.

You will thus see from the above that this method is essentially psychological; it means the power of thought over emotion; it is based upon the supremacy and creative power of thought; it is easy for any and every one to practise, *provided he does not bemuse himself with the idea of attaining all in one single jump* as you do; it is essentially a slow but persistent process of self-improvement *resting upon self-help*. *It does not however shut out Divine help and guidance or the invisible help of invisible helpers*. On the contrary it is bound to succeed all the better for Faith in God and His Ministering Hosts.

It is hoped the matter is made sufficiently clear and simple to be easily grasped in its essentials.

SOME QUESTIONS ANSWERED ON VARIOUS OTHER MATTERS

These are extracts from letters written between the years 1950-1952 to the compiler in various places like Gloucester, Gloucestershire; Sidcup, Kent; Croydon, Surrey; Chiswick, London; etc.

> These answers provide *keys* to various similar problems and doubts that confront most spiritual seekers of today and should be taken as such (i.e. *keys*) rather than that they should be regarded as complete answers in themselves. To those who apply the keys (as given below) to their own particular problems will find — the doors to other *mysteries* also mysteriously swing open.

1. *Re*: *The reason for Creation or Manifestation*:—

You are right when you say: "with creation or manifestation, imperfection is born; with imperfection comes evil and suffering," i.e. to say, evil and suffering are the necessary concommittants of Evolution.

What Minocher asks is, why should God have chosen to manifest? Given the fact of this choice of His, Minocher quite correctly sys that the 'why' of it "is beyond the scope of our understanding".* Otherwise, given this fact, you and Minocher are quite in agreement as to what necessarily follows this choice of God as shown by the whole paragraph from which you quote

2. *Re*: *"Maya" or cosmic Illusion*:—

The fallacy lies in interpreting the word "Maya". The Masters are beyond all illusion, but they are not beyond "maya" in the special sense of attachment born of Universal Love. In this sense even God is not beyond "maya". He is actuated in all His dealings by Love and Righteousness, and these qualities constitute "Maya" for Him and for His Great Ones, the Masters. *They live because they love.*

3. *Re*: *Millenium or the One World*:—

What Rishi Ram Ram† says about the Millenium is true of the times that are coming. Before any great changes in the habits of humanity can take place, these changes have first to

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* In Vedantic literature, (*Vedanta* means the essence of the *Vedas* which include the *Upanishads*) the reason or Creation or Manifestation has sometimes been given as His *lila* i.e. play. *Lila* can also be defined as an expression of His Will or Desires and therefore called His play.

In the *Upanishads*, there is a hymn called Hymn of Creation where the Rishi-poet boldly asserts in the last line that so far as the reason for Creation (or Manifestation, in case there is objection to the word Creation on the grounds that scientists have found that no matter can be created or destroyed) goes — *"Perchance He knows, or perchance He knows not."*

In perhaps no other Scriptures except that of Hinduism, could it be so boldly asserted that even the Creator does not know the reason for his Creation !

† The Spirit Guide of the Spiritual Healing Centre, Coimbatore.

take birth in the collective thought and conscience of humanity, and we already see just perceptible beginnings of this change in collective human thought and conscience, in talks of the world and world peace being one and indivisible, of One World Government, and of One World Religion. As time rolls on, this change in collective human thought and conscience will gather strength, and become more and more conspicuous in different ways affecting different departments of human life, till its basis is completely transformed and the Millenium is seen working in full force. It is in this sense that Rishi Ram Ram's statement is to be understood.

Spiritual statements and messages generally carry more than one meaning and it is a mistake always to construe them only literally.

It should be remembered that TIME is ONE AND INDIVISIBLE with them and they have not the same acute sense of the Past, Present and Future which we entertain. We cannot think of Time except by its three divisions of Past, Present and Future. To them, these three divisions are as *one continuous Present* owing to the boundless extension and rapidity of their vision and consciousness.

4. *Re: Blind or Reasoned Belief — on Believing something though not knowing it is true, — what is the correct attitude to be held?**

Your idea of Belief is confused. Once you say "Belief means: to regard as true, to be firmly persuaded of anything", and a few lines later you say "to believe is not to understand". This is an inconsistency and hence the confusion in your idea. You may understand or may not understand a thing and still you may believe it in the sense that you may regard as true, not relying upon your own knowledge but that of another. We certainly do not know personally anything about the invisible planes

* This question was based on J. Krishnamurti's views on Beliefs.

but we believe in them relying upon the knowledge of those who have known them.

As to your second question, personally speaking, I am of the same opinion as yourself. You cannot honestly say that you know a thing when you cannot understand it.

As to believing something without understanding it, it depends upon circumstances. There are many things which every one of us believes in today without understanding them well. We base our beliefs on the bonafides of the person who tells us about those things and on the faith we have in his ability to understand what he is speaking about. For instance, when we go to a doctor we believe implicitly what he tells us about the state of our health and the way to improve it.

But in other things, e.g. in matters concerning, say, the invisible worlds, such belief becomes more difficult, because we are not in a position to judge well about the bonafides and the understanding or knowledge of the teller. *Still one thing must be guarded against. We may not accept as proven all that is told but we should never deride it as positively untrue or enter into useless argumentation, about it.* For one thing, *argumentation is the destroyer of spirituality*, and for another, we have no right to offer any opinion on any subject or advance any contrary belief where we know nothing or hardly anything about it. *The only proper attitude in such a case in my opinion is to take it as a working hypothesis and try to find out for oneself, how far it applies in actual practice in various ways.* There is no teacher like personal experience and we can make sure from the party who tells us something about these things, as to the right way of acquiring that experience. If his method of acquiring that experience is beyond us for any reason, such as capacity or circumstances, we can leave aside the matter for the time being, and await our opportunity to try it out when we are better placed with regard to trying it. *That is my way of practical thinking. See how far it suits you.*

5. *Re*: *Prayers*:—

Prayer again is not merely "a mass of words to be spoken". That is where you make the mistake. *Prayer is an act of communion with God.* It is also an act of self-purification, by which we seek to purify our whole nature and the different vehicles, visible and invisible, through which the different parts of our nature are expressed. I hope this definition of Prayer will help you to solve all your difficulties about prayers. Take your difficulties one by one and try to resolve them by the help of this definition.

6. *Re*: *White & Black lies*:—

Fibs certainly should be avoided. You thereby deceive yourself and deceive others and all deceit is untruthfulness. Fibs by way of light jocularity AND IF THEY ARE UNDERSTOOD AS JOKES, cease to be fibs. They become merely jocular expressions.

7. *Re*: *Psychic Powers*:—

A '*siddhi*' or psychic power is a *siddhi* whether it is asked for, for one's good or another's. My point is that psychic powers should not be asked for. Let them be given by Nature, and even then be sure not to use them for personal gain or to pry into the affairs of others. Some people are born with them and some acquire them. But whether received at birth or subsequently acquired by *Tantric* practices or as a gift, the responsibility for their proper use always remains the same.

8. *Re*: *Christ's statement on Righteousness*:—

In interpreting Christ's statement : "Seek ye the Kingdom of Righteousness, and all things shall be added unto you", do you think you are justified in coupling things perishable with things imperishable?

9. *Re*: *Involution*:—

I see.....that your mind is in a state of chaos. You are trying to think of so many things at the same time that you are unable

to think out properly any one thing to its end. Please be a little more patient and careful with your way of thinking. Otherwise you will always get confused with words and names and be always lost in a maze of words and never get at the true spirit of things.

There is however one point regarding which your letter itself suggested to me what seems to me to be the correct reply. I therefore give it to you here for what it is worth:

Many thinkers have tried to explain the reason for Divine Manifestation in the Cosmos in their own way. Here is one explanation which may be added to the list:—

Manifestation by Involution is implied in the very nature of Sat — Chit — Ananda

See if this helps you to solve all the questions and dead-end doubts which you have listed.

10. *Re: Criterion for judging the efficacy of various prayers*:—

You are asking me to draw an invidious distinction. You can draw your own conclusions. I can only suggest some criteria for application. All prayers are Mantras. Mantras depend upon their rhythm for their efficacy. Any prayers having the same rhythmic efficacy should therefore prove of equal value. You can find out for yourself if the prayers you find in the Coimbatore publications and our Zoroastrian prayers have the same rhythmic efficacy and come to your own conclusions.

11. *Re: Interval after death and before re-birth*:—

The period of a soul's sojourn in the other world depends upon the stage of his spiritual development. It is said it sometimes lasts as long as even 500 years and that at times it is very short. It is common sense that the periods should vary with the different circumstances of each individual case. Further per-

sonally I believe that it is not every soul that is able to proceed beyond the astral plane before it returns to the earth plane. In certain cases it is plainly impossible to that particular soul.

12. *Re*: *Use and misuse of Imagination*:—

Imagination is a functional faculty of the Mind. If it is exercised with the help of truthful facts it helps the understanding. But where the facts are merely fanciful, it leads to self-deception, unreality and the befogging of the mind.

13. *Re*: *Nishkama* (*or desireless*) *Karma or the Karmic implications of dedicated actions*:—

Jivan Muktas make no *Karma* because all their activities are *Nishkama* (i.e. desireless), and the exercise of their wills from which their activities spring, is in complete accord with the Divine Will. Hence that exercise creates no Karma which can bind them to the physical, astral or manasic words. It creates Karma only in the sense of creating results which the Divine Will seeks to bring about. Hence it may add to their '*Punya*' but even that they have renounced and dedicated to God.

....Please quote the exact passage from the *Gita* which you have in mind so that I may be able to reply to advantage. Perhaps the passage you have in mind refers to the play of Free Will and that may account for your difficulty. There is also another point involved. In the examples you have given, that point comes to the fore, viz., dedication of a good action to the prophet or the Guru or to God. It is this voluntary dedication of the '*punya*' which makes all the difference between ordinary actions and dedicated actions, and so brings the matter partly under the answer to the above question.

14. *Re*: *Proper methods of correcting others*:—

Regarding this question....*I may say that it is one of importance not only to you but almost to every one of us.* The point

is, HOW we express our disapproval of the various acts which you cite in this question. We generally remonstrate IN HARSH WORDS. If instead of using HARSH WORDS we use persuasive language and show considerateness *from the beginning* to the person addressed, don't you think we stand better chances of succeeding in our objective of correcting him? Of course there will be occasions when our gentleness of words and behaviour will only encourage greater insolence. Even then another and a last or parting rejoinder in the same gentle way, if it does not make the opponent to retract at the moment, will have produced a slight but invisible effect in his consciousness which will increase in cumulative effect if that opponent happens to receive such cool replies several times. That effect will be in the nature of irritation with himself and may even eventually irritate him with his own ways, if he happens to be at all truthful and introspective or to possess some friend or relative who as a third party happens to see his mistake and point it out to him.

On the other hand, so far as we are concerned, by refusing to give way to our annoyance and to give it expression in harshness, the resort to gentler ways of expression starves the sense of anger at its root and helps in its destruction. Practice helps to overcome the feeling of anger ultimately, and to make gentleness of expression a sort of second nature. We thus achieve inhibition of anger and its sublimation in gentleness at the same time.

.....the individual imaginary examples which you give are merely solitary examples in themselves and therefore one can not infer any general rules from them. Besides there are so many different points involved in your examples, that unless all those points are clearly posited and considered, no general rule can apply. Hence I repeat that every case has to be judged on its own merits.

I have already told you that you can certainly send me your questions. I would however only wish your queries were more general and based on a clear and intelligent discussion of general

principles and not so uniformly based on particular, very often merely imaginary examples. You seem to be apt to think that all general principles apply equally well to all cases regardless of their peculiarities and particular circumstances. *These peculiarities and circumstances act as so many limitations to the application of these general principles and at times introduce the application of other general principles.* You should therefore try to look at your difficulties and problems from the point of view of these limitations also and see what modifications and what other general principles they introduce.

15. *Re: Sublimation of anger in a particular case:—*

Your difficulty springs from the way the injury to your feelings is expressed. If this expression is CHANGED, the difficulty vanishes — particularly if you are satisfied merely with this expression and refuse to be concerned with its result in the shape of the effect it produces on your listener. If your expression is made in the correct way and is considerate, and you are unconcerned with its result — difficulty is overcome and the anger is sublimated.

16: *Re: Tolerance:—*

It does not matter if Mr. Rishi* did not accept your suggestions. He too is entitled to the freedom of his will, opinion and judgement, like every body else.

17. *Re: Nature and on man:—*

I was very pleased to receive your letter...written somewhere in the Red Sea. I am very glad to hear the voyage is doing good to you in more ways than one. Nature's grandeur always does one good to behold. I too have often felt as you do when looking out upon the grandeur and simple majesty of Nature & above all its sublime peacefulness and comparing it with the pettiness

* Refers to Mr. V. D. Rishi, President of the Indian Spiritualists Society, Bombay.

of puny man and all his toil and moil and the utter want of peacefulness in him. The contrast is striking and so painful to behold, and yet at times you do come across a man or woman who seems to be so much a part of Nature itself and so peaceful in himself or herself.† But that is a very rare gem. These are other gems too who by their very vivaciousness seem always to be such good children of Nature. Both these varieties are very pleasing, but not the ordinary puny variety always busy about nothing.

18. Q. *How is one to keep a magnetic barrier round oneself all the* 24 *hours of the day?*

A. The magnetic barrier is nothing separate from one's personality. It is not like a no man's-land or belt outside of one's self. The magnetic barrier arises from one's own aura. The aura is always with one, and it is the emanation of Light vibrations from one's invisible bodies. *Ergo,* if the invisible bodies remain STEADFASTLY PURE AND STRONG, the magnetic barrier or belt is always there.

19. *Q. Which is the best way to remove the self which insists upon "Me and Mine"?*

A. The remedy lies in the enlargement of consciousness. No hard and fast rule-of-thumb can be prescribed. For one, constant engagement in service of others may gradually make him or her realise that he or she has to live for others; that one and all are expected to do so; and this may make him or her think of others in everything and gradually cease to think of 'Me and Mine'. For another, of a more contemplative turn of mind, the remedy may lie in his thinking out the problem for himself and arriving at the same conclusion. In every case the ASPECT OF THE MIND HAS TO BE CHANGED AND ENLARGED.

20. *Q. Which has greater value — self-knowledge through action, service. . . . .or through meditation, contemplation . . .?*

† Yogis are so much 'at one-ness' with nature that even wild animals are at home with them.

A: It seems the question is not well put. It would be better to ask: — "Is Self Realisation better obtained through action and selfless service or through meditation and contemplation?" The simplest answer is that the way which is most congenial to one's nature or 'Svabhava' is the best suited to that particular person. Each man to his own 'Dharma' as the Gita says. But in the last lap of the journey, at the time of the FINAL EMANCIPATION, it seems MEDITATION IS THE ONLY DOORWAY*.

21. *Q. Does the astral of the Earth go to the Moon? i.e. does the astral plane extend to* 240,000 *miles? What is the exact distance?*

A. It is necessary to understand clearly the difference between the astral body or sheath of any person or thing, and the astral plane.

The astral sheath of any 'thing' is limited like the astral sheath of any human being. In the case of the planet, Earth, it may protrude very much beyond its physical boundaries, in comparision with the extension of the astral sheath of a human being. But it must have its limit of extension, because it serves as a matrix for the Etheric sheath of the Earth, just as this Etheric sheath serves a matrix for the physical. I do not know how far (in miles) the astral sheath of the planet, Earth, extends, but it must be many thousands because I remember being told or reading that the astrals of the Earth and the Moon come very near to each other and mix at the time of the new moon particularly.

As to the extention of the Astral Plane, as you know Ether extends all throughout Space and therefore the Astral Plane must extend likewise.

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* When asked later if he was extolling *Jnana* Yoga which insists on meditation as against *Bhakti* or *Karma* Yoga which insists on devotion and work respectively, Mr. Spencer answered:—

This does not imply that I am extolling one Yoga over another. At the time of the final emancipation, whichever Yoga is followed, meditation decides the final step.

22. *Q. It has been said that for persons coming to the 1st. Initiation, all sexual desires must go. Why is it then that the 4th fetter to be removed is that of sensuality? some one is wrong here, because they are contradictary statements.*

A. I agree with your opinion, because all sensuality is not dead before one is accepted for the first Initiation.

23. *Q. Can the instructions in "At The Feet Of The Master" IF LIVED take one to the first Initiation or even further too?*

A. In as much as the instructions seem to be meant for one seeking the Path and some of them apply to the accepted disciple they are certainly meant for progress to Initiation & beyond.

24. *Re: Casting pearls before swine; Masters speaking in two ways:—*

There is also another mistaken notion which I detect in your letter. You have confounded two things, preaching to the multitude and preaching to the profane. There is a distinction between the two, and the ancient Masters observed it as can be seen from the very quotations given in your letter of 17-6-'50 to Minoo. The multitude are not all profane and unbelievers. There are many good believers in the multitude, even though they may be ignorant. That is why the Masters spoke to them in parables and otherwise to the selected disciples.

25. *What to study for the betterment of life?*

A. It will be difficult for Minocher or for the matter of that, for any body else to advise you categorically as to what you should study. Surely you are of an age and of sufficient educational attainments to decide the question according to your own discretion and intuition. *Study such subjects as you find do profit you. Only remember that no studies are worth undertaking which do not profit you in the way you want them to profit you and that if a subject is worth studying at all, it is worth studying well. Remember also that even the study of the natural*

sciences is helpful to some extent in that of the higher science which we may call THE FUNDAMENTAL SCIENCE OF LIFE, and further that what is essential in any study is the proper habit and method of study. It will not so much matter how much you study as how you study. It will not matter if you have not read many books on many subjects. But it will matter a great deal how much of what you read you are able to digest. For that purpose, it is very necessary to think and ruminate very widely and consistently over whatever little you read. Try to see every bit of knowledge you acquire in the light of all its various implications. This habit of trying to see all implications will give your mind an invisible expansion which will surprise you. Your mind will grow without your knowing it and after a time, the extent of its growth will appear unbelievable even to yourself. You will wonder how you happen to know so much and if your habits of study are accompanied by a Living Faith in the help, guidance and Inspiration of Invisible Guides, you will find no difficulty in attributing the expansion of your knowledge and the ease of your understanding to the Mercy of God and His Ministering Hosts. You will thus also be saved from the vice of intellectual pride which is the worst form of pride, and the most insidious. Let your own discretion and intuition therefore guide you at every step, in your studies for the present till such time as you find a Master whose guidance should prevail thereafter.

26. *Re: Various academic questions:—*

R. R. R.'s statements are quite clear and unambiguous and I accept them. But I still ask why bother about these points — particularly if you are bent upon the upward progress of the soul which every soul desires. At best your questions are one of academic interest only and contain no point which can help you spiritually forward.*

**Compiler's note on point raised in Q. 26 — THE ANSWER TO END ALL FURTHER ANSWERS:*

(*Contd. on next page*)

27. *Q. What were aphorisms, specially on the Grace of God which you gave to a student the other day?*

A. I only wrote:

1. "Hurry and hustle never took Hari (or Harry) to his goal or quarry"
2. "To live with men and to live for them, is to live with God and to live for Him"
3. "The Grace of God is for all those who seek it, and yet how few are those who find it? Why? Because how many know how to seek it?"
4. "The soul which forces its growth to try and draw the Divine Grace is like a fruit artificially ripened which still retains some of its sourness though ripe, unlike the fruit naturally ripened on the tree...*let everything be done in an easy, natural way.*"

(Contd. from Previous page)

It may be noted that in all religions and philosophies and in various traditions, all Masters or teachers have discouraged and not answered various random and mundane questions put to them by their pupils or enquirers on the grounds that the more they are answered, the more questions are asked and there is no end to the process.

Ramana Maharishi thus countenanced his disciples or pupils to go to the root of the 'I' (his *vichara* process) and to get hold of the doubter i.e. to go to the root of things or the doubts. To answer question after question, he said, is like cutting a plant; it will keep growing. To catch hold of the doubter and see where the doubts spring from is *self-knowledge,* and is like cutting the root of the plant, so that it (the doubter) can never sprout again. *Self-knowledge is the beginning of wisdom.*

Ramakrishna Paramhamsa used other analogies to describe this process to his pupils. He said it was like a man going to a rich

(*Contd. on next page*)

28. *Q. What do you feel is the solution of our Ageless Wisdom to the problems of the world?*

A. To me, the main problem in the world is the problem of godlessness. All other problems are subsidiary or a part of this main problem. Think it over; and you will find this to be true. As a saint has said: *"Remember Him and you will be remembered by all; forget Him and you will be forgotten by all."*

Selfishness is rampant everythwere in the world. People have forgotten Him, and merely pay lip-service to an ideal they do not cherish. People must be religious in the true sense of the word; and by religious, I do not mean following the mere trappings of outer formalities like attending churches or temples, or paying lip-service to Him and His authority over everything, but I mean *living in and for God.*

If men put their hearts and themselves in communion with Him, for He hears and responds to every prayer however, small, *their problems and the problems of the world will be solved.*

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man's house, admiring the beautiful garden & the ornamented gates, etc., but not enquiring after the owner and making himself familiar with the owner. So do people, he said, admire the beauties of Creation and forget the owner i.e. the Creator or God. Again, he said, it was like a man going into a mango orchard yard and enquiring about the number of trees, the leaves, the age of the trees etc. Such enquiries may go on *ad infinitum* and may be answered *ad infinitum,* but the man will never get at the taste of the mangoes in this way. He has to eat the mango to know what it tastes like. Similarly, questions on the *objective universe* may be answered *ad infinitum* to the enquirer's satisfaction, but he will never know what God is like that way. He must delve within himself and know the 'I' within. To see God is to be God, as Ramana says.

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29. *Q. What was the Messianic Expectation of the Hebrews?*

A. Re. *Messianic Expectation* amongst the Hebrews (or Jews), before the advent of Jesus Christ, the following questions arise and demand replies:

a) What was the Expectation generally speaking, and more particularly amongst the Qumran Sect & the Essenes?
b) What were the special characteristics of the Messiah as expected and by which he was known before hand?
   i) That he *was and would be* (again) a Teacher of Righteousness, and
   ii) That he *was and would be* (again) the Elect of God — in fact, *the Only Elect of God.*

Both these qualifications are fully satisfied by Holy Zarathushtra who was already known as The Teacher of Righteousness or *"Asha" par excellence,* and was also *The Only One Elect of God* known upto that time, as witnessed by *Yasna* 29.

(Contd. from Previous page)

The Lord Buddha used another analogy in teaching his pupils. He told them not to enquire or break their heads about various mundane things and he was himself silent upon various points, but told them to get hold of the root-cause of bondage which is ignorance. The analogy he used was that of the hunter pierced with an arrow. Would the hunter, in that condition, he asked, ask numerous questions of the shape of the arrow, from where it was shot, how it was shot and who shot it etc., or would he be concerned with one and one thing only, i.e. to remove the arrow and the cause of his pain? So, the Lord Buddha said, man in his ignorance asks various questions which will not remove the cause of his pain or ignorance, unlesss he leaves aside his questions on mundane topics and concentrates on the removal of the causes of suffering like desire, craving etc.

Among the theosophists, where they try to synthesise all the teachings and philosophies, both of modern and of ancient times,

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Further, according to the Hebrew patriarchs and prophets. he would be one who had already lived on earth before and proved himself as The Teacher of Righteousness and as the Only Elect of God. These conditions were also completely satisfied or fulfilled by the Mission undertaken by Holy Zarathushtra Spitman as evidenced by *Yasna* 29 and the other chapters of the Gathas.

There are other points also supporting this theory, e.g. the date of the Scrolls which are post-Exillic and the other points of Spiritual Philosophy borrowed from the Zarathushtrian religion, e.g. the principle of *the Two Mainyus both created by God*, and the emphasis on complete Self-Surrender, so directly opposed to the Mosaic Law of a tooth for a tooth and an eye for an eye.

(Compiler's Note: The above notes were later elaborated with references from the books on the Dead Sea Scrolls and later pubilshed as a Post-Scriptum to the Introduction of Mr. H. S. Spencer's main work, "The Aryan Ecliptic Cycle," (published by the same publishers as this work), to which Post-Scriptum the reader may kindly refer for further clarification).

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and both Eastern and Western, there is a similar tradition. See for instance, the letter from a Master of the Wisdom to W. Q. Judge quoted by Miss Clara Codd. A part of it appears on page 15 of Miss Katherine A. Beechey's book on *Daily Meditations* (extracts from Letters of the Masters of the Wisdom, published by the Theosophical Publishing House, Adyar). The admonishment runs thus:—

> "Reach nearer to the centre of Life (which is the same in Universe and in yourself) *which makes you careless whether you are strong or weak, learned or unlearned.*"

Disciples and the seekers of truth today have still to learn to leave aside all controversial arguments and dissensions and learn to live the truths. *In living the truths, even partially, Wisdom comes.* Then instead of stopping to argue by the way-side, they will have put into practice, the Zen Buddhist aphorism:

Walk On!